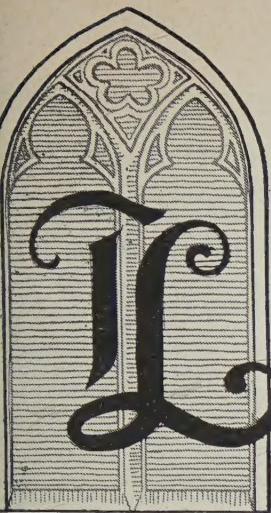
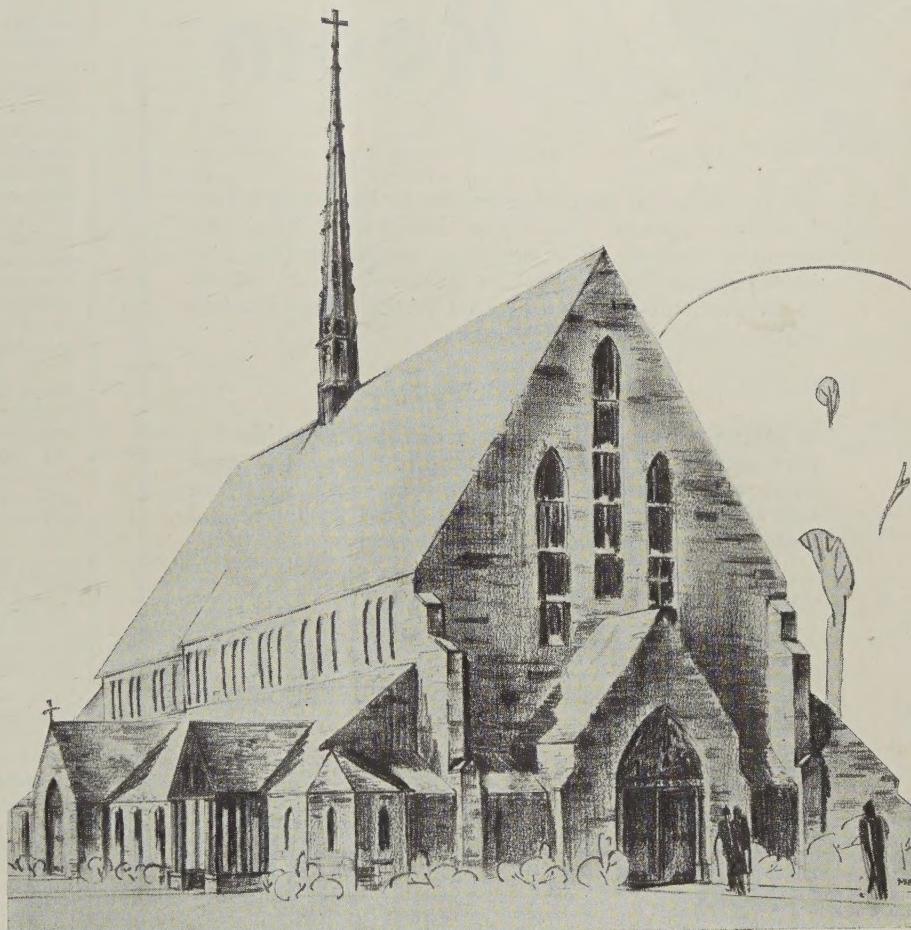


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The Living Church



VISION OF SIX FAMILIES

Nine years ago, a little group of Churchpeople united to found Christ Church parish in Whitefish Bay, Milwaukee suburb. Now the parish is planning the impressive edifice shown above.

(See page 9)

For the Summer Quarter The Upper Room

For the first and second quarters of 1940, more than a million copies of The Upper Room have gone into as many homes. We are now asking pastors and group leaders who use The Upper Room to aid us in keeping all homes supplied for the third quarter — July, August and September.

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CORRESPONDENCE

Negro Missionary District

TO THE EDITOR: I read with much interest your recent thoughtful editorial dealing with the Negro work in the Church. The statistics of the communicant strength of the Negro in our Church deserve prayerful and thoughtful consideration and diagnosis.

Unfortunately decisive and intelligent differences of opinion are found among the Southern Bishops who, until comparatively recent years, have of necessity been chiefly faced with the problem of Negro work in the Church. Since "the exodus" of 1929 and following years, a large number of Negroes of the Church has been added to the already goodly number in certain of our large centers, such as Chicago, Detroit, and New York City. The problem is now one that concerns no particular section of the Church.

At the same time, factors exist in the South, where the percentage of negro population is much larger than that in other sections of the country, which make it a much more complex and serious problem, both for Church and State.

It is regrettable that it is almost impossible for the Southern Bishops and the leaders in the South to reach one mind in the matter of Negro work in the Church. Discussion will help to clear away the fog. It is only by frank statements by all, with free and full discussion, that any solution of the problem can be reached.

I am convinced that one reason for the small percentage of Negro membership in the Church is the abnormal relationship almost unavoidable where the Negro population forms such a large percentage of the general population. In the state of Mississippi, for instance, more than 50% of the population is Negro. Realities must be faced, and whether we wish to acknowledge it or not, the increase in Negro membership offers inescapable potentialities of embarrassment both to the Negroes and to the Whites. The possibility of embarrassment, I believe, is one of the reasons for the failure of the White members to take a greater interest in the increase of the Negro membership, and for the failure of a larger number of representative and leading Negroes to seek membership in the Church.

A survey that I made several years ago brought the information, with practical unanimity, that nowhere in the Church does the Negro have full and free voice, although he may have vote in the deliberations of diocesan councils and conventions. He is a practically silent member of the conventions, and feels the lack of full power in controlling or directing the policies and programs of the Church, and even of his work in the Church.

This embarrassment has been avoided in several dioceses. For instance, in the dioceses of South Carolina and Upper South Carolina, the Negroes are organized in convocations, and do not attend the diocesan convention. In the diocese of Georgia, there is a Negro convocation which elects to the diocesan convention one Negro priest, and, I think, one Negro layman to represent the Negro convocation in the diocesan council, with restricted privileges of voting.

In most of the Southern dioceses, there is theoretically no distinction of voice and vote between White and Colored clergy, and the respective representation of the White and Colored congregations in the diocesan conventions. But I believe, that, in the main, the Negroes' freedom of expression and debate is restricted, and an effort to exercise it would lead to misunderstanding or re-

sentment. It is unfortunate that this is true, but the fact must be faced, and the administrative procedure so ordered that the Church may work in the interest of making a larger contribution to the uplift of the Negro population, and, through them, to the bettering of the general citizenship of the country.

The realities involved, in my opinion, demand such a settlement of the case as will give the Negro membership of the Church that degree of self-determination and government which will bring out the best, and enable and encourage those of the White race, who are deeply interested in the advancement of the Negro population, to render the larger measure of assistance. This can be done only by the creation of Negro missionary districts, as recommended at the last meeting of the synod of the province of Sewanee.

The chairman of the national Commission on Negro Work named by the last General Convention has declared this proposal "ill advised, impractical, undemocratic, and in conflict with the inter-racial nature and policy of the Church." This is a rather unpardonably dogmatic statement.

The previous history of the Negro in the Church, as interpreted by the late Dr. George F. Bragg jr., would seem to prove that the present method of Negro work in the Church is "ill advised." Other leading Negroes agree with Dr. Bragg. The Negro suffragan idea seems to have failed, not because of the inability to find a Negro worthy of being an Episcopal leader of his people, but because the suffragan plan does not give that independence and freedom necessary to the development of the best and highest of the Negro people. The Negro missionary district would offer to the Negroes in the Church opportunity for self-development and self-direction, which they have proved themselves capable of using in Negro denominational organizations now operating with millions of members.

The proposal of the province of Sewanee is not "impractical." There are practical problems that will have to be worked out, which all who advocate it recognize. The solution of the practical problem will, of course, be impossible in the face of a psychological inhibition to the proposal, and a

dogmatic decision against it. I am personally sure that, canonical provisions being properly made, no diocese will be unwilling to continue its present support of the Negro work, and that in the dioceses more generous and interested support will be given to the work, with the embarrassing factors now existing removed.

The provincial proposal is not "undemocratic," if by democratic we imply the desire to give fullness of life to the children of God, with that degree of self-determination and self-government, without which fullness of life cannot be had.

As to "the inter-racial nature and policy of the Church," volumes would be required to determine what they are and have been. I think that the history of the Church will show that a recognition of racial differences in Christian activity and life has been shown throughout the years. There is nothing sacrosanct about diocesan organization. It came fairly late in the Church, and, while defensible on general practical grounds, does not forbid such adjustments as may be necessary for the well-being of the Church and its members.

In 1914 Bishop Bratton, then the Bishop of Mississippi, wrote an article on The Racial Episcopate for *The East and the West*, a quarterly review published by the SPG. He expressed what are, to me, unanswerable arguments for the racial episcopate. I summarize them as follows: (1) The fact of racial division made by God. (2) The Negro's capacity for development, as proved by his achievements. (3) The fact that practical work among races has revealed enough at least, to afford grave doubt of the advantages of inter-racial effort.

After discussing objections to a racial episcopate, he added, "I look forward to their establishment as integral parts of the Church Catholic, into missionary districts and, when they become strong enough, into racial dioceses, existing side by side with the Whites, their bishops meeting for personal conference, and these, with their other leaders, holding counsel in provincial or general conventions."

I do not quote this as involving Bishop Bratton in any responsibility for this letter, but as recognizing the statement that he made 26 years ago as expressing for me the unanswerable arguments in favor of the Negro missionary district. The whole article deserves republication.

I hope that the matter will receive thorough study by all interested in the Church and in the Negro. . . .

(Rt. Rev.) WILLIAM M. GREEN.
Jackson, Miss.

Caracas

TO THE EDITOR: We have been asked by many organizations and individuals who have received letters appealing for gifts of books, vestments, and altar linen from the Rev. Jos. R. Canelon, Apartado 1573, Caracas, Venezuela, as to his status. Mr. Canelon is not of the Anglican Communion.

(Miss) HARRIET PHILIPS BRONSON,
Chairman of the National
Committee of Diocesan
Altar Guilds.

123 Waverly Place
New York.

Standing for Something Definite

TO THE EDITOR: Keep on sending the magazine. I disagree heartily with your editorial policy, but at least you stand for something definite.

(Rev.) LOUIS O. V. THOMAS.
Birmingham, Ala.

IN THE PAST YEAR

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The Hour of Counter-Attack

By the Most Rev. Henry St. George Tucker, D.D.

Presiding Bishop and Bishop of Virginia

FOR SOME months now I have been talking with people in all parts of the country, trying to discover the direction in which the Church should point her efforts in these days

of war. I have come to the conclusion that the time has arrived when the legions of Christ should launch a counterattack on the legions of destruction. I am convinced that the Church should shortly attempt a real advance.

If we look back over the past 40 years, we find the missionary work of the Church went forward fairly steadily from the beginning of the 20th century up to about 1930. During the early years of the century, under the leadership of Dr. Lloyd, we saw one of the most significant developments in the history of our missionary program. The Episcopal Church learned to understand the real significance of missionary effort.

Then came the World War. It was a serious setback to our missionary work. I speak from personal experience in Asia. Up to that time, the missionaries in China had a tremendous argument, the superior moral development of people under Christianity. We used it, and it was effective. But the war took that argument away, a calamity to our missionary program.

After the World War came a wave of idealism, not very well grounded but enthusiastic for various good causes. The nation-wide campaign was planned at this time. It was, in the first place, an attempt to counteract adverse influences of the World War, to restore the rule of Christendom. The nation-wide campaign had estimable results, some of which were permanent. It was one of the most extraordinary enterprises ever waged, when one considers the high level to which the Church's giving was raised.

After the nation-wide campaign, the Church went along well during the following 10 years. It was during this period that funds sufficient to pay off a deficit of \$1,500,000 were raised at the New Orleans General Convention.

Then came 1930 and the depression. Incomes shrank. Large givers no longer were able to continue their gifts. The children of these people had to learn to give at a time when everything was in retreat and a defeatist attitude prevailed. The whole Church has been struggling against this situation for the past 10 years.

Now we come to 1940 and the beginning of the last decade before we reach the halfway mark of the 20th

EXPRESSING the hope that General Convention will launch a new advance program, the Presiding Bishop has outlined his views of the Church's modern role, especially in the field of missions. "Man's extremity," he says, "is God's opportunity."

century. When the history of our age is written 100 or 200 years from now, I believe the first 40 years of this century will be put down as one of the dark ages of human history. But what about the period between 1940 and 1950? Are we going to use these 10 years to change the character of our time? Cannot we make the last half of the century a period to be remembered as one of great spiritual advance just as the first half is likely to be famous for deterioration?

Think of what is taking place in Europe today. We thought these things could not happen in a civilized world. Cannot we do something within the next 10 years to bring the influence of Jesus Christ to bear upon the world so as to change the current?

The great thing about the Christian religion is that it never accepts things as they are. Christ came at a time when the world was corrupt. God chose that as the fullness of time for Jesus to come and through His life and work and sacrifice on the Cross, He reversed what seemed to be a defeatist current moving in human society. There is no reason not to believe that Christianity can do the same today. If we will put our lives into the hands of God, His power will flow through us and change the course of world events.

If the Christian Church constitutes the channel through which God's power can be brought to bear on the forces of evil operating in the world today, then God can purify the world and during these next 10 years we can bring about a change that will open the way for a period of enlightenment, of real advance.

TERRIBLE things are taking place in the world today. This very fact is, I believe, forcing men to a sense of dependence on God. Men are beginning to realize that if God can't help the situation, there is no way of salvation. Present conditions seem to illustrate the truth of the proverb: Man's extremity is God's opportunity.

Today we American Christians have a responsibility for witness, born of our Lord, greater than any Christians in history. Today the armies of our Lord must be put into action in a counterattack which will sweep from the field the forces which would destroy our society. The order seems to me: Charge forward!

The Church must go forward, must fulfil the mission of our Lord Jesus Christ and bear witness that Christ is Lord and Saviour. God still works miracles, and we need such miracles today if human society is to be saved.

The Living Church

VOL. CII

MILWAUKEE, WIS., JUNE 5, 1940

No. 19

EDITORIALS AND COMMENTS

Counter-Attack

USING the military language that is now on everybody's lips, the Presiding Bishop calls upon members of the Church to launch a counter attack in the mission field. He hopes that General Convention will take up the thought and adopt a new advance program throughout the Church both at home and abroad.

Certainly Christianity is being subjected today to attacks on a truly vast scale. The forces of paganism are everywhere pressing upon her, but the greatest danger to the Church is not from without but from her own "fifth columnists" within.

Perhaps the greatest menace to Christianity in this country is that peculiar creature, the "nominal Churchman." He believes in a general way that Christianity is a good thing and he is glad to have the Church in his community. With a fair degree of regularity he attends church on Christmas and Easter and he expects, of course, to have his daughter married by the rector, though probably at home rather than in the church. He also expects the church to stand by and be ready to bury him when he dies, though the amount of his pledge (if any) is hardly adequate to finance even that standing-by process.

How many Churchmen of this calibre we have in all of our parishes! Of such, as of the Angel of the Church of the Laodiceans, the Lord might well say: "I know thy work, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

The Presiding Bishop says: "Today we American Christians have a responsibility for witness, born of our Lord, greater than any Christians in history." One may quibble as to whether it is literally true that our responsibility for Christian witness is greater than that of the disciples in the first century, for example, or in any other age of Christianity—but the fact is that whatever the responsibility may have been in those ages, our duty is clear. Our Lord looks each one of us straight in the eye as he says: "Ye shall be witnesses to Me."

The hour is grave. As these words are written the crusaders of the crooked cross are taking one French channel port after another. By the time they appear in print, the Nazis may have launched their threatened attack directly on England, designed to effect the first successful invasion of that country

from Europe since the Norman Conquest. Ancient citadels of our Faith—Canterbury Cathedral, Westminster Abbey, St. Paul's—may soon be in ruins.

But the Catholic Faith itself will remain. And ultimately it is the only force strong enough to conquer the powers of death and destruction. "Be of good cheer," says our Lord, "I have overcome the world."

It is easy in these dark days to be so concerned with the fate of civilization or the problems of humanity that we overlook our own personal responsibilities. Our task is not primarily to call down anathemas upon foreign dictators or to wring our hands in helpless speculation as to the evil that the future may hold for us.

Our primary job as Christians is to bear witness to our Lord and His Church. Our primary task is to do our share in the building of the Kingdom of God on earth.

SURELY this is no time for Christian men to yield to despair or to slacken their efforts for the building of the kingdom. It is rather a time to take courage and advance.

Premier Reynaud said that if a miracle were needed to save France that miracle would be performed. How much more confidence should we have in the power of Almighty God to lead His Church to victory!

We are approaching another General Convention. One of its greatest tasks will be the determination of the budget and missionary program for the coming three years. Are we going to take a defeatist view of the situation, and say that in these troublous times we cannot afford to do anything except try to hold the line on a bare minimum basis? Or are we going to have the vision to see that this is the hour for counterattack all along the line?

The Presiding Bishop, our chosen leader, has sounded the call. He has said that we need a miracle if human society is to be saved. But God never performs a miracle without human coöperation and faith. It is our part to respond to the call, using every resource that we have uncovered through the splendid Forward Movement of the past six years, and attack all along the line until we win the victory for our Lord Jesus Christ and for His Church.

The Belgian Surrender

THE news of the capitulation of the Belgian army under King Leopold is so shocking as to be almost incomprehensible. This surrender and the desperate situation in which it leaves the British and Allied troops trapped in Flanders and northern France bring a crisis for the Allies graver than any that they have heretofore faced in the first World War or in this one.

We are writing too soon after the event to know the full extent of the Belgian collapse and the degree to which the Germans may be able to take advantage of it. At best it means a severe defeat for the Allies; at worst it may have removed the last effective obstacle to a direct Nazi attack on England.

How could King Leopold have so betrayed his country? With the magnificent example of his father before him it seems incomprehensible that however hard pressed he might have been he could surrender against the unanimous advice of his cabinet and while a part of his country yet remained unconquered. Yet we do not know all of the facts in the situation and perhaps there are extenuating circumstances that are not immediately apparent.

The Allies are now unquestionably fighting with their backs to the wall. There can be little doubt that the Nazis will do everything possible to follow up the advantage they have gained and to administer a crushing blow to France and Britain if it is possible for them to do so.

It is a dark day for western European civilization and especially for the ideals of democracy and liberty that Hitler has so ruthlessly trampled underfoot. May God grant a deliverance at this eleventh hour.

A Holy War?

FOUR months ago some 32 Anglican and Protestant Church leaders, including our own Presiding Bishop, united in a statement on The Churches and the International Situation [L. C. February 7, 1940]. The gist of their message was that "The Churches in the United States are under obligation to lead their nation to assume a responsible relationship to the present conflicts." The contribution that they called upon the nation to make was "national participation in the long and painful task of peaceful reconstruction" and the building of a new international order that "must promise to every people, aggressors no less than victims of aggression, justice, opportunity, and the realization of legitimate aspiration."

Now 27 of the same group of Church leaders, one-third of them Episcopalians, issues a new statement which they have entitled America's Responsibility in the Present Crisis. After a preliminary analysis of the present situation this responsibility is stated in the following definite terms:

"In the light of these facts, we urge that the United States immediately enlist its moral and material resources in support of the Allied nations. Such assistance, we believe, offers the best hope of avoiding either military involvement in this war or a later single-handed encounter with victorious totalitarian powers, east and west. Only by concentrating every effort upon preparing herself for defense and by proffering wealth and supplies to the nations now struggling desperately to stem the tide can America hope to keep war from the Western hemisphere and safeguard liberty, justice, and honor for all nations, including herself."

The statement has the virtues of candor and honesty. America, these leaders feel, should do everything possible to help the Allies even though "Allied victory would not of itself assure the establishment of justice and peace." They feel that

full assistance with moral and material resources would offer the best hope of keeping this nation out of war, though just where they would draw the line is not clear. Presumably they would not advocate sending American troops overseas, but one wonders whether Nazi Germany would respect the drawing of that line any more than other lines that have been drawn by other nations. And also, if we feel these things to be true, why should we not send troops? If the Allies are fighting our war, should we not be fighting at their side? That would seem to be the logical conclusion of this line of argument.

Moreover, the course that is urged upon us must inevitably lead to greater and greater involvement. First we supply all possible material resources. Then we extend credit and advance loans. Then we lend our navy and coöperate with our air force. And the first thing we know we are in the war with both feet, just as we were in 1917. Do we really want that? If so, let's go into it with eyes open, not by fooling ourselves about "measures short of war," which are likely to prove both shortsighted and short-lived.

In brief, we feel that the 27 Christian leaders, however great their sincerity, are definitely exercising their leadership along the well-trodden road to war. Perhaps that is the road that we must ultimately traverse—though God grant it may not be so. But it saddens us to see the clergy, including our own Presiding Bishop, in the forefront of those who are urging our nation along that road. It looks too much like the familiar preaching of the dangerous dogma of the holy war.

Bishop Graves

IN THE death of Bishop Graves the Church has lost one of its foremost missionaries. He was, moreover, in his own person a living symbol of the good will existing between China and the United States and his death is as great a loss to the one country as to the other.

Bishop Graves retired as Bishop of Shanghai in 1937. In our roll of honor for that year we wrote: "First in order of precedence in the House of Bishops, Bishop Graves is also first in the respect and love of thousands of Churchmen to whom his splendid missionary record is a beacon of inspiration. For 44 years he has exercised his episcopate in China, leading his diocese as it grew in number and strength, as it was divided into three dioceses, and as these grew into constituent parts of the autonomous Chinese Holy Catholic Church. Ever loyal to the Catholic Faith, 'as this Church hath received the same,' he has been and continues to be a pillar of strength to the Church in distressed and war-torn China."

To that tribute of three years ago we can add little except to say that after his retirement and despite his 80 years of age, Bishop Graves continued to live in Shanghai and to give his services in every way he could to the people to whom he had devoted his active ministry and for whom he had such great love. May he rest in peace and may light perpetual shine upon him.

Origen S. Seymour

ONE of the leading laymen of the Church and the foremost authority on her constitutional and canon law, Judge Origen S. Seymour, who died last week, will be sorely missed in General Convention next fall. Judge Seymour came from a family of distinguished lawyers and jurists and he stood high in his profession. Nevertheless, he devoted much of his time to the Church and his legal knowledge and talents were always at her service. May he rest in peace.

The Concordat and the Ministry

By the Rt. Rev. George Craig Stewart, D.D.

Late Bishop of Chicago

IN CONSIDERING the proposed concordat between the Presbyterian Church and the Protestant Episcopal Church, we must assume that those who offer it do so in good faith and with an eager desire which we should all share to cure the scandal of divided Christianity, and to further the great cause of Christian unity. Unfortunately

there has already entered into the discussion as reflected in letters and contributed articles and even in a book published on the subject, the heat of passion, of partisanship. Churchmen who agree with it have been accused of a kind of ecclesiastical hermaphroditism. Churchmen who don't agree are referred to as unscholarly, anti-intellectual, and reactionary.

Surely it is possible to regard the plan objectively, to weigh its proposals calmly, and to regard it with favor or disfavor without being called either a Latitudinarian or an Attitudinarian or a Platitudinarian.

The plan quite clearly equates the historic episcopate with a presbytery. At any rate ordination by the latter is regarded as equal in validity with ordination by the former. If it be true that a Presbyterian minister ordained by "a presbytery acting in its episcopal capacity" is as much a priest of the One Holy Catholic and Apostolic Church as is an Episcopalian presbyter who has been ordained by a bishop, then why not frankly recognize this by altering the canons of our Church so as to provide that a minister ordained by a presbytery acting in its episcopal capacity shall be regarded as a priest and needs not to have the Episcopal laying on of hands?

Again if one ordained by a presbytery acting in its episcopal capacity is a true priest of the Church, why require that our own clergy receive episcopal laying on of hands? Why not just the hands of the presbyters? And why not give up the episcopate which apparently, not being of the *esse* of the Church, has turned out to be a source of contention and disunity, and really of the *male esse*?

This is not spoken satirically, nor with a tongue in the cheek. It is difficult for some of us to see why a presbyter episcopally ordained, either by a presbytery acting episcopally or by a bishop, should be required to go through another service of laying on of hands to confer what he admittedly has already.

To reply that it is necessary because the two communions have two methods of episcopal ordination, each peculiar and necessary to its own ethos, seems to me a pathetic compromise with truth. Either a man is episcopally ordained or he is not. If he can be so ordained without a bishop, then the Episcopal Church had better change not only its name but its whole structure, and not be as it would be then, it seems to me, an example merely of Protestant priggishness. But if, as the whole sweep of historic Christianity witnesses, the episcopate as such has committed to it an essential share in ordination, then why set up as a major premise in this matter the equal validity of Presbyterian and Episcopalian orders?

Canon 11, Section I, of this Church provides:

"In case any minister who has not received episcopal ordination shall desire to receive such orders from a bishop of this

BISHOP STEWART of Chicago died suddenly on May 2d. Probably the last article that he wrote was this on the subject of the proposed concordat with the Presbyterian Church in the USA. Because of Bishop Stewart's life-long interest in the cause of Christian unity, his views on this subject will be read with special interest, coming as they do as a sort of "last will and testament" from a truly great bishop of the Church.

Church to the diaconate and to the priesthood without giving up or denying his fellowship or his ministry in the communion to which he belongs, the bishop of the diocese or missionary district in which he lives, with the advice and consent of the standing committee or the council of advice, may confirm and ordain him; provided also that the congregation, if any, in which such minister officiates shall declare through its proper representatives its desire for such ordination on behalf of its minister, and its purpose to receive in future the ministrations and the Sacraments of one who shall be ordained to the priesthood by a bishop" (Italics mine here and below).

This canon adopted in 1919 was the expression of an earnest attempt on the part of a group of Episcopilians and Congregationalists to bridge the gap between their respective ministries.

Has it worked? It has not. It "died a-bornin'." So far as I can learn, not half a dozen persons have taken advantage of it during the last 20 years.

But it is to be observed that this canon distinctly assumes that such a minister must be both confirmed and ordained by a bishop.

Canon 11, Section VI, provides:

"If any minister who has not received episcopal ordination desires to be made a deacon or to be ordered priest in this Church after the bishop of the diocese is satisfied that he has resided in the United States at least one year, that he has been duly baptized with water in the name of the Father and of the Son and of the Holy Ghost, that he holds the historic Faith of the Church as contained in the Apostles' Creed and the Nicene Creed, and that there is no sufficient objection on grounds physical, mental, moral, or spiritual, the bishop, with the consent of the standing committee or of the council of advice of the missionary district, obtained after the canonical requirements precedent to ordination have been fulfilled, may make him a deacon or order him priest."

IT IS to be observed in the above that due care is taken to insure the applicant's baptism (and confirmation as well, since it is "a canonical requirement precedent to ordination" that a postulant shall state when and by whom he was confirmed.) It is also clearly provided that the bishop may "make him a deacon or order him priest." The canon proceeds:

"At the time of such ordination, the bishop may read" (it does not say *must* read) "this preface to the service: 'A.B., who has already been ordained a minister of Christ, desiring to be a deacon or priest in this Church, has satisfied the ecclesiastical authority of this diocese that he accepts the doctrine, discipline, and worship of this Church, we are about to confer upon him authority to minister in this Church.'"

The grammar is bad, but the intent is clear, and the safeguard of acceptance of the doctrine, discipline, and worship of this Church is clear.

Then follows this section:

"The letters of ordination" (please note that they are letters of *ordination*) "in such cases may" (not *must*) "contain

the words: Recognizing the ministry which he has already received, and hereby adding to that commission the grace and authority of Holy Orders, as required for the exercise of the ministry of this Church."

What can that possibly mean except that the Church distinguishes clearly between a commission to minister, which an ordained Protestant minister has, and "the grace and authority of Holy Orders," which this Church recognizes and requires and which apparently he has not received with his original commission as a minister?

Now contrast all this with the attitude of our Church to those who are episcopally ordained by bishops "not in communion with this Church"—Roman Catholic priests, for example, or priests of the Holy Orthodox Church. Canon 12 devotes itself to this group. Must one of these priests be re-ordained? Certainly not. He must "produce to the bishop satisfactory evidence of his moral and godly character and of his theological acquirements and that his letters of Holy Orders and other credentials are valid and authentic." He must be recommended by two presbyters of this Church who vouch for his character. He must promise in writing to submit himself in all things to the discipline of this Church without recourse to any foreign jurisdiction, civil or ecclesiastical. He must sign the declaration in Article VIII of the constitution. He must take certain examinations especially in the differentials between the communion of his former allegiance and ours. But after all is said and done, he is not reordained. He is received as one already ordained.

In a word, this Church recognizes as valid the orders of Catholic bodies even though they are not in communion with this Church, but does not equally recognize the "grace and authority of Holy Orders" of Protestant groups where there is no episcopal ordination.

Interpret the attitude of this Church as reflected in these canons as you will, there they stand. To an unprejudiced mind, they would clearly seem to indicate that this Church is an "Episcopal" Church in the sense that it does, as a matter of fact, regard episcopal ordination as very essential. If it doesn't and yet maintains these traditional barriers to intercommunion, it is surely guilty of "ignorance, pride, and prejudice" and is deliberately, and I think wickedly, letting and hindering the cause of Christian unity which it professes to seek. But this surely is not so. This Church quite evidently believes that episcopal ordination is of the essence of the "grace and authority of Holy Orders."

Now the proposed concordat has for its base a startlingly novel way of meeting the problem. It boldly equates the historic episcopate with a presbytery "acting in its episcopal capacity." That is to say, it asks us to agree that a group of Presbyterian ministers assembled to lay hands on a prospective clergyman is to all intents and purposes a bishop, or at least doing all that a bishop can do in conveying "the grace and authority of Holy Orders."

DO WE believe that to be true? If it were true, then there would be no reason why a group of our presbyters under proper synodical provision should not ordain without the necessity of a bishop and his laying on of hands.

If it were true, then what right would we have to go on discriminating as we do between those episcopally ordained (and clearly, we do not mean by a presbytery acting in its episcopal capacity) and those not episcopally ordained.

And if it were true, why then this subsequent proposal in the concordat for so-called "supplemental ordination?"

If we grant that a man is truly made a priest by the

ordination of a presbytery, should he not then be recognized as a priest and treated as such by amending our present canons throughout?

The Presbyterians, I believe, already recognize our orders, so why should we receive supplemental ordination at their hands?

If a Presbyterian minister is to be recognized as episcopally ordained, he does not need the laying on of hands of a bishop all he needs is a letter from the bishop saying, "Dear Brother Please look after our communicants in your town. I shall greatly appreciate it. God bless you!"

If an Episcopalian priest is recognized as a true priest, he doesn't need the laying on of hands again of presbyters. All he needs is a letter from the moderator of the Presbytery saying: "Dear Brother, please care for the scattered members of my flock in your town."

In a word, if the basic major assumption of the concordat is true, if presbyterian ordination and episcopal ordination are to be equated, then surely the concordat plan, which is built upon it, is utterly trivial and unworthy, and if I may dare to say so, rather silly. To surrender at one sweep our belief in the historic episcopate as essential to the structure and sacramental life of the Holy Catholic Church and thus to break with Catholic faith and order is, to put it mildly, so grave and serious a shaking of foundations that all the other and subsequent proposals of the concordat seem quite irrelevant.

If Presbyterian ministers are truly, as the concordat claims they are, Episcopal priests, then why indulge in all this proposed formalism, this proposed empty ceremonial of laying on of hands, this "supplementary ordination?" And why these tentative and timid approaches instead of bold decisive action? If the major premise is true, or if we believe it to be true, then surely the honest upright thing to do is to revise our canons and ordinal accordingly, boldly admit that the Episcopal Church has been mistaken, to say nothing of the whole Anglican communion and Roman communion and all the other so-called Catholic bodies, frankly confess the we are not a Catholic body but a Protestant sect, and then offer our grateful acknowledgments to the enlightened and superior scholarship which has at last won its way through the obscurantism of anti-intellectual tractarians and ushered us into an era of sweetness and light and Protestant unity.

I DO not believe that we are prepared to do this. I do not believe that we are ready to turn our backs upon St. Ignatius of Antioch (A.D. 110) or Clement of Rome (A.D. 95) or the great witness of Catholic Christendom through 1900 years. I do not believe we think that Samuel Seabury, bringing succession from Scotland, or William White, bringing it from England, or our fathers who provided that the succession should be scrupulously safeguarded, were merely ignorant or bigoted or narrow or non-Christian. But I do believe that the proposed concordat more than suggests, in fact, quite definitely proposes, that we do repudiate these fathers and do cease to regard episcopacy as of not only the *bene esse*, but also and even of the *esse* of the Church. And therefore I consider the concordat not a step toward unity between the Episcopal Church and the Presbyterian Church, but a decided invitation for Episcopalians to cease to be Episcopalians and to become, so far at least as the ministry is concerned, thorough-going Presbyterians. And that kind of unity, at least at this stage of the movement, is quite unacceptable I am sure to the rank and file of Episcopalians.

It should be remembered that this particular form of concordat is not recommended by our Commission on Christian

Unity. It is simply before us for discussion. To maintain that the rejection of this particular form closes the door to further approaches to the Presbyterians is an intemperate expression of impatience on the part of its promoters.

At any rate, those who are sentimentally moved by the appeals of its adherents will do well to stop at the first two paragraphs and consider all that is implied in the statement that both bodies believe in the episcopate, when, as a matter of fact, one of them interprets the word in a sense peculiar to its own communion, a sense hitherto unacceptable to the other, a sense which needs a great deal of special pleading and which more than suggests a subtle double *entendre*.

The cause of Christian unity, in which so many of us are greatly interested, is too great and too precious to be impeded or injured by hasty action on the part of two great Christian bodies with quite dissimilar backgrounds, and with quite dissimilar interpretations of the Christian ministry and sacraments. Geneva and Canterbury cannot be joined together by any such compromise as the concordat implies.

If reconciliation of differences comes (and it will come), it must not depend on what this one said and that one said about the ministry in the obscure period of the latter half of the first century. It must not be a question of Gore versus Streeter or the Bishop of California versus the Bishop of New York. It must be unity at the center, in a common comprehension of the nature of the Church as the Sacramental Body of the Incarnate Lord, which under the guidance of the Spirit has developed an organic structure of which the ministry is an integral part and an agreement upon the essential patterns of such a sacramental ministry.

That agreement is certainly not even foreshadowed in the present proposed concordat.

"If War Comes . . ."

WAR no longer holds the glamor for youth that it did even as recently as 1917. Here is a letter from an undergraduate in one of our large Eastern universities which may be regarded as typical of a very considerable proportion of student opinion. Writing to an old family friend who is a veteran of the first World War, he says:

"Sometimes I wonder if we will be coming back one of these summers. Maybe we will be crossing the seas as you did some 20 years ago. With all this war going on in Europe, I can not help but notice, even in this great seat of learning, that the great tide of public opinion is gradually changing almost imperceptibly, toward intervention."

"It is a thing not to be argued about, but rather to be deplored. We can see the advantages that education has for our youth and our civilization, yet we are willing to sacrifice that youth and the future youth too in a war in which we have everything to lose and nothing to gain. America spends five times as much money on the military phase of policy as on the educational phase. Something is wrong."

"If war comes, I will fight, I suppose; but somehow I feel it will be reluctantly. The days have passed when young men were eager to fight in a war. Even in your youth and my father's too, I think you were happy when you crossed the seas. The burden of the last war and the hideous aspects of the present conflict make war seem the most unmanly thing in the world. It is not like a football game or any competitive sport where you must fight to win. In modern mechanized warfare the individual doesn't count. A tank, a bit of gas, any one of a hundred other war instruments have removed all the primitive glories of war. Well, we'll have to see what the future holds for us."

Six Families and Nine Years

By Leon McCauley

WORK begun nine years ago by six couples bore fruit recently when the erection of a beautiful \$60,000 church on Lake Drive in Whitefish Bay, Milwaukee suburb, was sanctioned by Christ Church parish.

In 1931 the six couples went to Bishop Ivins of Milwaukee with their story. All Lake Michigan north shore residents and all communicants of downtown churches, they wanted an Episcopal church in Whitefish Bay, already then one of the most prosperous of Milwaukee suburbs. Thus Christ Church was begun.

Each year the number in the congregation grew more swiftly. Today it is 469. A parish house and a rectory were built. The Rev. Marshall M. Day was persuaded to come from Nashotah House, where he was professor in Old Testament, to be rector.

The parish house completed, it was used for services. It still is. The church school meets there. But the number of persons attending services has grown so much that today it is not unusual for people to be turned away. There are no seats for them.

When the parish met recently it had this to consider: Christ Church has grown amazingly fast; in its present accommodations it can grow no larger.

There was only one answer to that situation, the parish decided. No matter how difficult, no matter what the sacrifice, a church building had to be erected—and not a small church, but a church that would allow room for growth in the next nine years and the many nines to follow.

Land could be secured across the street from the present parish house and rectory. The total cost would be about \$60,000, including the building.

But this amount, the parish felt, was too much for it to undertake. It might raise \$20,000 in pledges, payable over a period of 40 months. It might, in addition, borrow \$25,000 by mortgaging the new building. But \$60,000, it could not raise.

A possible solution was suggested by Fr. Day and Carl Liebert, architect. The parish might build only part of the church now, a part costing \$50,000. The rest could be built when the mortgage had been paid off.

If six couples could start a project which mushroomed church could easily raise \$20,000. The parish agreed so swiftly, certainly the 154 families now affiliated with the

But what about the other \$5,000, the \$5,000 that meant the difference between going ahead with the plans and having to cancel them? The parish didn't know. The rector didn't know. Then up rose Frederic Sammond, chairman of the building committee. In his eyes there was the satisfied gleam that comes to a man when he knows he is not only going to persuade people of how something is to be done, he is also going to offer them positive proof that it can be done.

The \$5,000, he said, would come in cash, provided the other \$20,000 was raised by the parish! An anonymous donor had promised it, a man who was not an Episcopalian but who was interested in Christianity and in the community. The parish gasped. It was several moments before anyone could speak.

June 2d to 16th was set aside as campaign time. Teams of campaign solicitors and team captains were selected. The parish immediately got down to the business of raising \$20,000 for the church.

See cover illustration.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Kierkegaard for the Ordinary Christian

CHRISTIAN DISCOURSES and *The Lilies of the Field and the Birds of the Air and Three Discourses at the Communion on Fridays*. By Soren Kierkegaard. Oxford University Press. Pp. xviii-389. \$7.00.

THE writings of Kierkegaard fall roughly into two classes, those which are of interest chiefly to scholars, and those which have their appeal also for the ordinary Christian. These *Christian Discourses* are of the second variety.

Written in the form of sermons or addresses, they are practical in their application. They belong to the period when Kierkegaard had turned from his aesthetic writings under pseudonyms to direct communication under his own name. They follow immediately upon that intensely real spiritual experience, his final conversion, which he calls his metamorphosis; and they are impregnated with a vivid sense of the reality of man's relationship to God and a hatred of all insincerity and compromise.

The book contains four parts. The first concerns anxieties induced by the thought of poverty and riches, low and high estate, and other considerations that induce self-torment. The addresses have for their text St. Matthew 6: 24-34 with the reference to the birds of the air and the lilies of the field. Kierkegaard makes use in many poetical passages of the symbol of the bird for the development of his theme. He describes three types of reaction: that of the bird, for whom all such anxieties are non-existent and who is happy but not blessed; that of the Christian who transcends them, his eye fixed upon God; and that of the heathen, who, without God in the world, is overwhelmed by them. Kierkegaard makes it clear that under the term heathen he includes the nominal and worldly Christian.

Part two is devoted to the joys of the Christian who suffers in time but triumphs eternally. The series culminates in the paradox that misfortune is good fortune. In other words, the sufferings of time lead to the glories of eternity. "Eternity's view of life is to see everything inversely."

Part three is a challenge to all Christians in Kierkegaard's most characteristic vein. He rings the changes on the main ideas of sincerity before God, of the reality of the sacrifices required by Christ of His followers, of the certainty of that scorn and ridicule which wholehearted Christianity arouses in the nominal Christian. No one with any capacity for self-knowledge can read his pungent indictments without a movement of self-abasement for falling so far short before God. Part four is given for the most part to a series of Discourses at the Communion on Fridays, humbly devotional.

The translator claims to have "a strange congeniality with S. K.'s way of thinking," and the claim is evidently justified. There is a lyrical quality in many passages of the translation, which Walter Lowrie considers to fall short of the original. That may be; but the work as a whole breathes an enthusiasm which evokes an understanding response in the reader.

Kierkegaard is difficult for modern readers, not only because his thought is so packed with implications, but also because he uses many words and much repetition, where writers of today would be brief and terse. Nevertheless by his method he builds up an impression, creates an atmosphere, and drives home his points. His points are few and searching: Be sincere with God, be willing to suffer, look to eternity, and take what comes in time with indifference.

The publishers promise the printing of a translation of the complete works of Kierkegaard. It is a large and generous undertaking, to which Walter Lowrie is making no mean contribution.

MOTHER MARY MAUDE, CSM.

E. F. Benson's Last "Lucia" Book

TRouble for Lucia. By E. F. Benson. Doubleday, Doran. \$2.50.

THE sixth—and alas, the last—of the delicious *Lucia* series; in which Mr. Benson soberly magnifies the microscopic into the overwhelming.

In *The Worshipful Lucia*, we left our heroine elected to the highest office in Tilling, and now we meet her again in that familiar garden room, discussing weighty problems with Georgie.

Shall she continue to shop every morning, carrying her market basket? And, far more important, should not a "mayor" have a "mayoress" to sit across the table at official banquets? Who shall it be?

Hosts of candidates are thrust upon her. But she chooses the most unlikely of all, her ancient enemy, Miss Mapp (now Mistress Mapp-Flint), the better to keep her under her eye. A sad error this choice proves, and from it there flows "trouble for Lucia" and plenty of it.

Yet to succumb would be un-Lucia-like; she finally overwhelms her rival with a real, live duchess, whom she can address nonchalantly as "Poppy." And we leave her murmuring in triumph, "Perfect!"

M.P.E.

Contemporary American Humanism

MAN THE MEASURE. By Arthur Hazard Dakin. Princeton University Press. Pp. xiii-234. \$3.00.

DR. DAKIN'S admirable study of Baron vonHügel will be remembered by all who have read the growing body of literature about that great thinker and Christian. In this book, the same author approaches (in the spirit of vonHügel (that is, with understanding, charity, and yet with discrimination and a penetrating critical faculty) the humanism of contemporary American religious thought, which would dismiss God and attempt to present religion as a method for most adequately developing the potentialities of man. Hence the title of the book.

An examination of the historical development and present position of this non-theistic ethicism is followed by discussion of the scientific method in relation to "boot-strap religiosity," after which we have psychological, ethical, generally philosophical, and theological considerations.

It may be said, with reasonable certainty, that Dr. Dakin shows clearly that humanism, in this non-theistic vein, is not dead in America, but appeals to large numbers of people or is at least implicit in their way of thinking and living; it may also be said that he shows equally clearly that as a substitute for religion, it is *ersatz* of the most puerile type. But this is accomplished by Dr. Dakin with full recognition of the fact that much of the difficulty is due to a failure by Christians to realize as they should the implications of their own faith, its radical insight into life, its connotations, and its inherent truths about God, man, and the world.

Withal, the study is done with humor; for there is something funny, as well as something tragic, about a modern man announcing in facile manner that all the deepest speculation, all the richest intuition, all the noblest aspiration of the human race is about an airy Nothing called God, and that the best man can do is to engage his total attention in personality development and social adjustment, with no cosmic perspectives.

W. NORMAN PITTINGER.

Prayer in Day of Crisis

O GOD, the Creator and Father of all men, we lift up our prayers to Thee for the nations of the world at this time.

Overrule by Thy Almighty power the forces of tyranny and aggression and uphold, we beseech Thee, those who are struggling for the maintenance of justice and human liberty.

Give to all of us wisdom and strength to do our part in this day of world crisis. Grant that our country may now have vision to see, and courage to do, whatever is right, and that peace with righteousness and justice may be established for the sake of all mankind.

And we ask Thy divine compassion upon the suffering, the sorrowing, and the dying in all lands, and upon all the homeless refugees driven forth by cruelty and oppression.

Hear us Almighty Father in this day of need and give us Thy help and guidance through Christ, Thy Son, our Lord. Amen.

—Bishop Manning.

NEWS OF THE CHURCH

Payments to Clergy Exceed \$1,000,000

Assets of Church Pension Fund Total \$34,154,000; President of Fund Discusses Interest Yield

NEW YORK—Almost a million and a half dollars were paid during 1939 to Episcopal clergymen and their families by the Church Pension Fund, according to the recent annual report of the fund.

Assets at the end of 1939 were reported as \$34,154,000, with a market value of \$1,154,000. The financial statement showed a \$2,093,327 excess of assets over liabilities. At the end of 1938 there was a \$236,819 excess.

In his report as president, William Fellowes Morgan sr. remarked upon the difficulties which all financial institutions of a similar character face in respect to interest earnings. Although the fund is still operating upon a 3½% reserve basis, the yield on its reserves in 1939 was approximately 3.08%. He commented:

"The average interest yield obtainable on high grade investments is beyond the control of the trustees of the Church Pension Fund. The finance committee is unwilling to sacrifice the high quality of the fund's investment portfolio in an effort to gain, possibly temporarily, a higher average interest yield. Safety of principal is of first importance, particularly in the present period of confusion and uncertainty in national and international affairs."

Both the report of the president and that of Bradford B. Locke, the executive vice-president, commented on the possibility of an amendment to the Social Security Act so as to tax churches. Both expressed fear as to the future of the fund if churches should be brought within the taxing provisions of the act. This question may be considered at General Convention.

Church Society for College Work Will Repeat Exhibit

NEW YORK—The Church Society for College Work will this year repeat its 1939 exhibit for World's Fair visitors to the Cathedral of St. John the Divine, New York City.

To call attention of Church people to the exhibit which was so extensively patronized last year, the society is distributing a poster in full color, showing the completed and incomplete parts of the cathedral building, with the caption, *The College Today is the World Tomorrow*, and an invitation:

"The great interior of the cathedral is now nearing completion. All are invited to visit it and see the exhibit of the Church Society for College Work."

Rev. Dr. O. J. Hart to be Rector of Trinity, Boston

WASHINGTON—The Rev. Dr. Oliver J. Hart recently announced his resignation as rector of St. John's Church here, to accept a call to Trinity Church, Boston, where he will succeed the Rev. A. L. Kinsolving, who resigned recently to go to Princeton, N. J. Dr. Hart will leave in October.

Since coming to Washington from St. Paul's Church, Chattanooga, Tenn., Dr. Hart has declined elections to the bishopric in Delaware, Central New York, and Tennessee, in order to remain at St. John's Church. He is a trustee of the Church Pension Fund and a member of the Forward Movement Commission. Several times he has been a deputy to General Convention.

Dr. Hart was born in South Carolina and graduated from Hobart College, New York. He attended the General and Union Theological Seminaries, New York. In 1926 the University of Chattanooga conferred on him the degree of Doctor in Divinity.

Nashotah House Confers 7 Honorary Doctorates

NASHOTAH, Wis.—Seven honorary doctorates were granted on May 16th when Nashotah House closed its 98th year with commencement exercises. Ten graduates received the degree of Bachelor of Divinity; and one, the degree of Master of Sacred Theology.

Bishop Ivins of Milwaukee received the degree of Doctor of Canon Law; the Rev. Dr. Sherman E. Johnson, Doctor of Sacred Theology; the Rev. Dr. F. H. Hallock, Doctor of Laws; and Bishop Brinker of Nebraska, the Rev. E. S. White, the Rev. G. C. Story, and the Rev. V. A. Peterson, Doctor of Divinity.

The Very Rev. Dr. E. J. Nutter, dean of the seminary, announced the resignation of Dr. Sherman, professor of New Testament, who will be assistant professor of New Testament at the Episcopal Theological School, Cambridge, Mass.

Bishop Brinker of Nebraska preached the commencement sermon. Solemn High Mass was sung by the dean, assisted by the Rev. T. E. LeVan of West Allis as deacon, and the Rev. H. W. Pallett of Watertown as subdeacon.

Chicago Chooses Triennial Delegates

CHICAGO—Delegates from the diocese of Chicago to the triennial meeting of the Woman's Auxiliary will be Miss Mary Brown, Mrs. H. P. Hoskins, Mrs. J. B. Johnson, Mrs. W. B. Rattray, Mrs. C. Colton Daughaday; alternates, Mrs. C. F. Hartigan, Mrs. H. F. Whitney, Miss Kathleen Moore, Mrs. Rollin Chamberlin, and Mrs. George Woodruff.

"Enlist Resources to Support Allies," Plea

Five Bishops, Several Clergymen and Laymen Among 27 Christians Asking Aid for Britain and France

NEW YORK—The United States is asked to enlist its "moral and material resources in support of the Allied nations," in a statement entitled *America's Responsibility in the Present Crisis*, circulated by 27 prominent clergymen and laymen of various communions. Five Bishops and a number of clergymen and laymen of the Episcopal Church comprise one-third of the signers.

The full text of the statement follows:

"The undersigned members of the Christian church in America previously affirmed their common conviction that, in the European war ethical issues are involved which claim the sympathy and support of American Christians. Developments, then unforeseen by many, require the elaboration of that declaration.

"SIGNIFICANCE INEVITABLE"

"Each day makes the deeper significance of the European conflict more inevitable.

"(1) A decisive German victory, now an ominous possibility, would menace not only democratic government but the most elemental securities and liberties for the peoples of the whole of Western Europe. This is true not merely for Great Britain and France but even more decisively for the peoples of the smaller nations. What has occurred in Finland, Denmark, Norway and Holland, as well as in Poland and Czechoslovakia, makes the issue transparent: It is the preservation of freedom for life, for worship, for thought and the basic essentials for humane living for tens of millions of citizens in progressive and peace-loving nations.

"(2) Both the interests and the ideals of the United States are imperiled. A decisive German victory would leave the United States the only powerful democratic nation

Rector Holds Last Service As Foreigners Leave Rome

ROME—Before joining the general exodus from the foreign colony, the Rev. Appleton Grannis held a last service on May 26th at St. Paul's Episcopal Church here.

Anglican services will still be held at All Saints' Church. The priest has diplomatic immunity since he is chaplain to the British embassy.

A final service was also held at the Scottish Presbyterian Church on May 26th. The North American College has closed for the first time in its history, and all theological students are going home. The English Gregorian University and Bible Institute have also closed. Almost all British students left Rome in the middle of May.

in the world. This country would confront the continents of Europe and Asia under the domination of ruthless tyrannies. There is some evidence that Nazi ambitions do not stop short of Latin America. German victory would render obsolete our accustomed conception of America as a continent secure in geographic isolation. It would doom this nation for a generation to a stupendous program of national preparedness in which virtually all interests, individual and social, would be subordinated to the single purpose of rendering this hemisphere secure against attack.

"(3) The hour has come when the American people must decide whether they are prepared to face the future in a position of virtual isolation, surrounded by powerful victors made strong by practices destructive of American ideals, or whether they will lend to the European nations struggling desperately against the German threat such support as may yet enable them to halt that aggression.

"MORE THAN SELF-INTEREST" AT STAKE

"However, more is at stake than national self-interest. A German victory which would destroy the liberties of free peoples and subordinate all life under the rule of political totalitarianism would endanger every value embodied in western civilization by the Christian faith and by humanistic culture.

We reaffirm that all nations, including our own, share responsibility for the conflict and that Allied victory would not of itself assure the establishment of justice and peace. But we are committed to the realization of a community of nations founded in justice as the only firm hope for the peace of the world, and we hold that the halting of Nazi aggression is prerequisite to the possibility of world order.

"When men or nations must choose between two evils, the choice of the lesser evil becomes Christian duty. That is the alternative confronting the American people now.

"ENLIST RESOURCES FOR ALLIES"

"In the light of these facts, we urge that the United States immediately enlist its moral and material resources in support of the Allied nations. Such assistance, we believe, offers the best hope of avoiding either military involvement in this war or a later single-handed encounter with victorious totalitarian powers, east and west. Only by concentrating every effort upon preparing herself for defense and by proffering wealth and supplies to the nations now struggling desperately to stem the tide can America hope to keep war from the Western Hemisphere and safeguard liberty, justice, and honor for all nations, including herself.

"Lastly we would urge the necessity of quick and resolute action. This is the hour when democracy must justify itself by capacity for effective decision, or risk destruction or disintegration. Europe is dotted with the ruins of right decisions taken too late. Not a day can be spared.

"(Rev.) JOHN COLEMAN BENNETT, (Rev.) WILLIAM ADAMS BROWN, CHARLES C. BURLINGHAM, (Rev.) HENRY SLOANE COFFIN, SHERWOOD EDDY, (Rt. Rev.) HENRY W. HOBSON, (Rev.) IVAN LEE HOLT, (Rev.) LYNN HAROLD HOUGH, F. ERNEST JOHNSON, (Very Rev.) W. P. LADD, MILDRED MC AFEE, (Rev.) JOHN A. MACKEY, ELIZABETH C. MORROW, JOHN R. MOTT, WILLIAM ALLEN NEILSON, (Rev.) REINHOLD NIEBUHR, (Rev.) JUSTIN WROD NIXON, (Rt. Rev.) EDWARD L. PARSONS, (Rev.) HOWARD CHANDLER ROBBINS, (Rt. Rev.) WILLIAM SCARLETT, CHARLES SEYMOUR, (Rt. Rev.) HENRY K. SHERRILL, (Rev.) ROBERT E. SPEER, CHARLES P. TAFT, (Most Rev.) HENRY ST. GEORGE TUCKER, (Rev.) HENRY P. VAN DUSEN, HENRY M. WRISTON.

Judge Seymour Dies, Victim of Toxemia

Chancellor of Diocese of Connecticut
Known for Work on Commissions
of General Convention

TORRINGTON, CONN.—Origen Storrs Seymour, judge of the Litchfield County Court of Common Pleas and a prominent Connecticut layman, died on May 22d at the Charlotte Hungerford Hospital here, where he had been taken a week before, suffering from blood poisoning. The announcement of the death of the 68 year-old judge was made by the Presiding Bishop.

Judge Seymour was at the time of his death chancellor of the diocese of Connecticut. A member of St. Michael's Church, Litchfield, he was chairman of the diocesan council and a member of the executive committee. Since 1922 he was a member of the House of Clerical and Lay Deputies at each General Convention.

Graduating from Yale University in 1894, Judge Seymour received the degree of Bachelor of Laws there two years later. Practicing in New York for 36 years, Judge Seymour was a member of the firm of Sprague, Seymour & Sprague and served as chairman of the committee of professional ethics of the Association of the Bar of the City of New York. In 1936, three years after he opened a law office in Litchfield, former Governor Cross appointed him to the common pleas bench.

Judge Seymour was a member of the executive committee of the Church Pension Fund and the Church Life Insurance Corporation; a trustee of the General Theological Seminary in New York City, and a member of its standing committee; a trustee of the New York Training School for Deaconesses.

WORKED WITH COMMISSIONS

In the General Convention of the Church he was a member of the commission on canons; the advisory committee on ecclesiastical relations; the joint commission on changes in constitution and canons; the commission to consider canons for the trial and sentence of bishops, priests and deacons; and the commission on marriage and divorce.

He held directorships in the Litchfield Mutual Life Insurance Company, Litchfield Water Company, Litchfield Land Company, and the Norumbega Company of New York, and had been a trustee of the Norwich State Hospital. He was a former president of the Litchfield Board of Education and of the Downtown Association here, and was vice-president of the Society of the Cincinnati in Connecticut.

He belonged to the Society of Colonial Wars, Society of the War of 1812 and the New York Historical Society.

Surviving him are his widow, the former Frances Bolton Lord of New York, and two daughters, Mrs. Seymour Wallace and Mrs. Miles H. Vernon, both of New York.

Bronze Medal for Bravery Awarded to Clergyman Who Rescued a Drowning Woman

WILLIAMSPORT, PA.—The Rev. Harry St. Clair Hathaway, rector of All Saints' Church, was recently awarded a bronze medal for bravery by the Carnegie Hero Fund Commission.

Mr. Hathaway saved Mrs. S. R. Wolford from drowning in July, 1939. Swimming in Pine Creek with members of the dramatic club of the church, she had lost consciousness when Mr. Hathaway plunged fully clothed into the stream and swam 50 feet to reach her.

The commission convened recently at Pittsburgh and awarded 13 medals. Mr. Hathaway was one of three Pennsylvanians so honored.

Congregation of 2,000 Prays Silently for Peace

NEW YORK—During the Ordination service on May 19th, in the Cathedral of St. John the Divine, Bishop Manning of New York created a profound impression when he paused and called upon the congregation of 2,000 persons to engage in silent prayer and then to join with him in offering a vocal prayer for the world. The Bishop said with deep solemnity:

"The Christian Church in its long history of nearly 2,000 years has passed through many experiences of world tragedy and crisis, but it has never faced so great a crisis as that which now threatens this world. At this time of peril for Christian civilization and human freedom.

"I call upon all who are here in this cathedral, and upon all the congregations of this diocese, to join in prayer to Almighty God that justice, right, and liberty may be upheld in this world, that our country may be given vision to see and strength to do whatever is right, and that peace with justice and righteousness may be established for all mankind."

In the silent interval not a sound, except the distant noise from the street was heard in the great nave of the cathedral. On Monday morning, men and women who were present were still in a state of awe.

Hold Annual Catholicity, Unity Service

PHILADELPHIA—Priests of the Orthodox, Old Catholic, and Anglican Communions participated in the annual Catholicity and unity service on May 12th at Calvary Church here.

The priests commemorated the bestowal of the gift of tongues by reading and singing the Gospel for the day in the various languages represented. The preacher was the Rev. L. L. Scaife of New York, the special representative of Bishop Manning for work among the Eastern Churches in New York.

New Mission Established

PITTSBURGH—At the petition of 72 adults, a new mission church was established recently here in the suburbs by Bishop Mann of Pittsburgh. The new mission has a church school of over 40 members.

New GTS Sub-Dean Elected by Trustees

Rev. Dr. Burton Scott Easton, New Testament Professor, Chosen to Replace Rev. Dr. C. N. Shepard

NEW YORK—The Rev. Dr. Burton Scott Easton was elected sub-dean of the General Theological Seminary at a meeting of the trustees held on May 21st. He will succeed the Rev. Dr. Charles N. Shepard, who is retiring.

Dr. Easton, who will continue as professor of the literature and interpretation of the New Testament, was from 1905 to 1911 professor of New Testament at Nashotah House. From 1911 to 1919 he occupied the same chair at Western Theological Seminary. Since 1919 he has been at the General Theological Seminary.

Dr. Shepard's portrait was presented to the seminary on alumni day, May 21st. Painted by Sidney E. Dickinson, the portrait was a project of associate alumni all over the country.

A dinner was also given in honor of Dr. Shepard, who has served the seminary for 49 consecutive years as fellow, instructor, assistant professor, professor, and sub-dean.

Twenty-four men were graduated at the 121st annual commencement held on May 22d. The degree of Bachelor of Sacred Theology was awarded to 14 others, graduates who have been ordained to the priesthood and have presented the customary theses.

The Rev. W. Norman Pittenger, fellow and tutor in the seminary, received the degree of Master of Sacred Theology in course. The honorary degree of Doctor of Sacred Theology was conferred upon the Rev. Floyd Williams Tomkins, secretary of the Continuation Committee of the World Conference on Faith and Order; and upon the Rev. Andrew E. Scott, rector of St. John's Church, Biddeford, Maine.

Among those receiving the degree of Bachelor of Sacred Theology was Vartabed Torenig Poladian of the Armenian Apostolic Church. In the procession was Archbishop Tirayre of that Church.

Commencement week began on May 20th at Evensong, when Bishop Sterrett of Bethlehem preached the baccalaureate sermon.

Two New Directors Named to Fire Insurance Corporation

NEW YORK—Charles D. Dickey and Robert C. Hill have been elected to the board of directors of the Church Properties Fire Insurance Corporation, an affiliate of the Church Pension Fund of the Church, according to an announcement made recently by William Fellowes Morgan, president of the corporation.

Mr. Dickey, a vice-president of J. P. Morgan & Co., Incorporated, is treasurer of St. Paul's School, Concord, N. H. Mr. Hill is a vestryman of St. George's Church, New York, and president of the Consolidated Coal Co.



PORTRAIT OF DR. SHEPARD
Retiring Sub-Dean of General Seminary.

Church Divinity School Awards Woman Degree

BERKELEY, CALIF.—Dean Ethel Maria Springer of St. Margaret's House received the degree of Bachelor of Divinity May 9th at the commencement exercises of the Church Divinity School of the Pacific here.

Other recipients of this degree were William Ellwood Craig jr., Jose Raoul Flores, William T. Holt jr., Alphonso Gomez, George W. Morrel, and Gilbert Parker Prince.

Bishop Dagwell of Oregon preached at the commencement service, at which diplomas of graduation were awarded to Messrs. Craig, Flores, and Holt as well as to Edward W. Kilburn, Merrill A. Norton, and Bertram E. Simmons.

The honorary degree of Doctor of Divinity was awarded to Prof. John Coleman Bennett, the Rev. Ray Oakley Miller, and Fr. Charles P. Otis, SSJE.

At the commencement of St. Margaret's House on the preceding day degrees were received from Bishop Parsons of California, who preached at the service, by Louise Bradford Jones, Elizabeth Bonnell Helmer, and Ellen Heath Parsons. Bishop Jenkins of Nevada and Clifford P. Morehouse, editor of THE LIVING CHURCH, attended the festivities.

4,000 Children Present Offering

NEW YORK—Four thousand boys and girls, representing Church Schools in all sections of the diocese of New York assembled in the Cathedral of St. John the Divine on the afternoon of May 25th for the presentation of their missionary offering. Before the service, a great choir of 1800 children in colored vestments passed in review before Bishop Manning, standing before the Bishop's House.

Warren Kearny Marries

NEW YORK—Dr. Warren Kearny, layman of the diocese of Louisiana and member of the National Council, was married in St. James' Church, New York, on May 17th, to Mrs. Mary Neilson Carpender of New Brunswick, N. J. They will reside in New Orleans.

Dean Gray Elected as Suffragan Bishop

CONNECTICUT'S Diocesan Convention Chooses Assistant to Bishop on Third Ballot

HARTFORD—The Very Rev. Walter H. Gray, dean of Christ Church Cathedral here, was elected Suffragan Bishop of Connecticut at the annual convention of the diocese held at Christ Church Cathedral here, May 21st and 22d. Dean Gray had a huge lead in the first ballot; the second ballot was within six votes of a two-thirds majority of both houses; the third ballot gave him an overwhelming majority. He has accepted the election.

On the final ballot, the clergy cast 95 votes of a total of 125 for Dean Gray, with Rev. Frank S. Morehouse, rector of St. James', New London, second with 19 votes. At the same time the laity gave him 94 of a total of 121 votes; Mr. Morehouse was second with 22 votes. The remaining votes were scattered among four other candidates.

Other nominees were the Rev. Thomas S. Cline, rector of Christ Church, Watertown; the Rev. Frederick L. Barry, rector of St. John's Church, Bridgeport; the Rev. Robert S. Flockhart, rector of St. Thomas' Church, New Haven; the Rev. Loyal Y. Graham, rector of Christ Church, Stratford; the Rev. Samuel Sutcliffe, rector of St. Mark's Church, New Britain; and the Very Rev. Paul Roberts, Dean of St. John's Cathedral, Denver, Colo.

Bishop Budlong of Connecticut had asked the convention of 1939 for consent to the election of a suffragan bishop and consent had been received from the various bishops and standing committees. In his address to the convention on May 21st, Bishop Budlong put the matter of the election of a suffragan before the convention, saying, "If it is your wish, in view of the uncertainty of the future, I am willing to carry on alone."

CONSIDER DEFERRING ELECTION

When the matter was brought to the floor of the convention, there was some feeling expressed that the election should be deferred and that Connecticut give all her resources for the relief of war refugees and the forward work of the Church. The predominant feeling was that strengthening the diocese by providing more leadership would produce the same result. One of the striking features of the convention was the insistence of the laity that more spiritual leadership is the urgent need of our times and that every obstacle should be overcome in order to have it.

It was pointed out also that one bishop cannot minister adequately to 200 parishes and missions, however willing he may be. Bishop Budlong has carried on alone for seven years. The convention was of the opinion that this was too much to ask of him for another year.

Following the election, Dean Gray was
(Continued on page 17)

War, Concordat, Marriage Are Convention Themes

CONNECTICUT

Neutrality Motives Evaluated

HARTFORD, CONN.—If we keep out of the wars of Europe and Asia, we must do so not merely to avoid getting hurt, but to conserve for the world precious, indispensable values, Bishop Budlong told the convention of the diocese of Connecticut meeting on May 21st and 22d at Christ Church Cathedral here.

Bishop Budlong hoped that the nation might be able to avoid war and yet preserve its honor. He added: "We owe (and I believe that we are increasingly providing) moral and material support to the Allies to the limit of our capacity."

The Bishop pointed out also the opportunities for Christian work. He said:

"People who have abandoned the faith and practices of formal religion know today that other agencies are proven inadequate to save men from their own folly and to give them the proper freedom and the rightful satisfactions which they crave and believe to be their right. They are more ready than in previous times to consider what Christianity claims and what it promises, and our lives are the only convincing answer."

The principal business of the convention was the election of the Very Rev. Walter H. Gray, dean of Christ Church Cathedral here, as suffragan bishop. [Page ??]

The Rev. R. C. Dentan and J. H. Kelso Davis were elected to the executive council.

Deputies to General Convention: Clerical, T. S. Cline, Raymond Cunningham, W. H. Gray, F. S. Morehouse; lay, F. T. Arms, G. E. Bulkley, T. B. Lord, A. T. McCook; clerical alternates, Samuel Sutcliffe, F. L. Barry, R. S. Flockhart, A. F. McKenny; lay alternates, C. F. Chase, Abel Holbrook, G. F. Green, Samuel Kilbourne.

NEW YORK

Survey to Aid in Reallocation of Diocesan Funds

NEW YORK—Using information compiled in a 60 page booklet by a special survey committee, the committees on diocesan finances and on reallocation of funds will recommend to the 1941 convention of the diocese of New York important changes in allocation of diocesan funds. This action was voted by the 1940 convention, held here May 14th and 15th, on recommendation of the two committees.

Changes suggested by the survey committee will be referred to the various diocesan organizations concerned, and the viewpoint of these agencies will be taken into account before the budget is voted.

Sponsored by the committee on reallocation of funds, the survey committee began work in December, 1939, under the chairmanship of Clarence G. Michalis. Edward K. Warren was secretary; L. W. Mayo, director; Howard W. Hopkirk, assistant director; the Rev. T. J. Bigelow jr., Miss Gordon Hamilton, Miss Barbara Jack, and Mrs. F. B. Humphreys, staff members.

In his convention address Bishop Manning discussed the "uselessness of ultra pacifism" [L. C. May 22, 1940]. The Bishop also announced that Robert W. Elliott, the chancellor of the diocese, had resigned because of his removal from the

Presbyterians in Favor of Continued Negotiation

ROCHESTER, N. Y. (RNS)—Continued negotiation with the Episcopal Church was urged recently during the 152d general assembly of the Presbyterian Church, U. S. A. The assembly also approved a declaration that it regards its own ordinations as fully valid and that its reception of persons into communion is regarded as a reception into the holy Catholic Church.

diocese to Sewanee, Tenn. His successor has not yet been appointed.

Presented by the diocesan social service commission, a resolution that General Convention be asked to postpone amendments to Canon 41 until 1943 was lost without debate.

A resolution adopted unanimously by the convention stated:

Whereas, through the outspoken efforts of our beloved Bishop, nationwide attention has recently been drawn to the need for persons both of high scholarship and unquestioned moral principles as leaders and teachers of our youth, be it resolved:

That we, the clerical and lay delegates of this convention, holding that the true cause of academic freedom has not been jeopardized do heartily congratulate our Bishop on his strong, constructive leadership, and hold that he will have the hearty support of all who hold firmly both to academic freedom and the moral principles of the Ten Commandments.

Elections were as follows: Standing committee, the Rev. Dr. Frederic S. Fleming, C. A. Houston, and M. B. Candler.

Deputies to the General Convention: Clerical, Frederic S. Fleming, Roelif H. Brooks, J. H. Randolph Ray, James H. Price; lay, Edward K. Warren, C. M. Walton jr., Judge N. Hand, and Rear Admiral Reginald R. Belknap, retired. Alternates: Clerical, Charles B. Ackley, Horace W. B. Donegan, E. Clowes Chorley, and Frank Dean Gifford.

Deputies to the provincial synod: Clerical, Frank C. Leeming and Charles B. Ackley; lay, Charles H. Tuttle and R. W. Davidson. Alternates: Clerical, H. Ross Greer, J. V. Knapp; lay, C. A. Houston and H. D. Wood.

On May 7th the Woman's Auxiliary of the diocese of New York elected the following delegates to the triennial: Mrs. Charles Gilmore Kerley, Mrs. J. Ralph Jacoby, Mrs. William C. Dickey, and Miss Elsie Hutton; alternates, Mrs. Louis G. Hoffmann, Mrs. Orrin L. Brodie, Mrs. Russell deC. Greene, and Miss Grace Scoville.

PUERTO RICO

New Mission Policy Established

EL COTO DE MANATI, P. R.—Instead of the former policy of sending its \$2,000 share in the Church's Missionary Program to the missionary society's treasury, Puerto Rico and the Virgin Islands will this year be directly responsible for the support of St. Anne's Mission, El Paso, Tex. Bishop Colmore of the missionary district announced the main project of the year on April 16 at the convocation here. It was reported that every mission had paid its quota.

Deputies to General Convention: Clerical, J. A. Swinson; clerical alternate, Bruce Reddish; lay, F. Vall Spinoza; lay alternate, Miles Merwin.

NEWARK

Unity Commission Will Not Ask Adoption of Concordat

NEWARK, N. J.—"It is unlikely that the Joint Commission on Approaches to Unity will ask General Convention formally to adopt the concordat with the Presbyterian Church," Bishop Washburn of Newark stated at the convention of the diocese meeting on May 13th at Trinity Cathedral here.

Action will probably be delayed, according to Bishop Washburn, since the war has made it impossible for American bishops to confer with other bishops of the Anglican communion at the Lambeth Conference, recently postponed. The Bishop added that the Commission will probably present some alternative procedure. He urged prayerful, unprejudiced consideration of all proposals.

Discussing the proposed revision of the Canon on marriage, the Bishop said:

"Distinct gain would follow the requirement of a civil ceremony in every instance. Subsequently the Church might offer a religious ceremony to those, and those only, who hold to the ideal of Christian marriage as the life-long union of man and wife. . . .

"I deplore suggestions that the Canon should be so amended as to give to the bishop of a diocese well-nigh unlimited discretionary power to determine under what conditions he will grant a dispensation to a divorced person to be remarried by a minister of the Church."

The Bishop added that alert, intelligent, and sympathetic pastoral care will again and again prevent the wreckage of families and homes.

ALLIES' DEFEAT NOT DANGEROUS

Commenting on the war abroad, the Bishop said:

"It is not yet clear to me that our existence as a free nation would be definitely endangered by the defeat of Britain and France. When by force of arms, a conqueror extends his unwelcome sway over great areas of unwilling peoples, history reveals the instability of his empire."

The Bishop spoke of the nobleness of attempting to preserve ideals, but added that "we must still ask if there is not yet a more excellent way" than entering the war.

Elected to the finance and advisory board were the Rev. W. O. Kinsolving, and Alfred E. Forstall; ecclesiastical court, the Rev. Harry Bruce; board of social service, the Rev. A. T. Doughty, Harry V. Osborne, and the Rev. H. R. Onderdonk; board of religious education, Charles Kappes, and the Rev. Messrs. H. R. Shaw, C. R. Stires, F. J. Butterly, G. D. Webbe.

Deputies to General Convention: Clerical, L. W. Barton, Arthur Dumper, C. L. Gomph, J. A. Mitchell; lay, H. J. Russell, H. T. Stetson, L. K. Lydecker, Henry Young; clerical alternates, W. O. Leslie jr., Eric Tasman, W. O. Kinsolving, H. G. Willis; lay alternates, W. H. Turner, E. E. Poor jr., C. B. Johnes, and W. T. Kirk III.

Delegates to triennial, Mmes. C. E. Griffith, A. P. Ames, R. J. Brittain jr., C. R. Lloyd, E. G. Wandless; alternates, Mmes. Stewart Trench and Chester Colton.

Deputies to provincial synod: Clerical, A. T. Doughty, D. K. Montgomery; lay, W. F. Russell, W. M. Lockwood.

MILWAUKEE**Concordat Should Follow Procedure for Prayer Book Amendment**

MILWAUKEE—No concordat or other agreement leading toward intercommunion or organic unity should be made except by the same procedure as that required for the amendment of the Book of Common Prayer, the diocese of Milwaukee stated in a petition to General Convention, agreed upon during the council held on May 20th and 21st at All Saints' Cathedral here.

This amendment to the constitution was suggested because the council believed that the concordat was in conflict with the provision in the Ordinal for the ordination of deacons and priests, and with other provisions and rubrics of the Book of Common Prayer. The constitution of the Church at present makes no provision for the enactment of any concordat.

A committee on advance work was selected to work with the executive board and Bishop Ivins of Milwaukee in the diocesan mission field.

The 1940 budget showed an increased giving of \$300 to the National Council. Reports showed that both the 1939 pledge to the National Council and the 1939 pledge to the fund of the missionary district of Nevada were paid in full.

On the standing committee the Rev. K. A. Stimpson succeeded the Very Rev. H. W. Roth; on the bishop and executive board, Frederic Sammond succeeds F. P. Jones. Deputies to General Convention: Clerical, K. D. Martin, Holmes Whittemore, F. J. Bloodgood, T. R. Harris; lay, C. P. Morehouse, C. M. Morris, H. N. Lafin, H. S. Greene; clerical alternates, K. A. Stimpson, Alexander Simpson, Frank Hallock, G. F. White; lay alternates, Howard Foulkes, Forbes Snowdon, H. E. Bradley, S. E. Bennett.

LEXINGTON**Express Interest in Christian Unity**

MAYSVILLE, KY.—Interest in the work of the Commission on Approaches to Unity was expressed in a resolution at the convention of the diocese of Lexington meeting on May 15th at the Church of the Nativity here.

In his address, Bishop Abbott of the diocese stressed the importance of individual responsibility and faithfulness. The Rev. T. S. Will spoke on missions and world peace, the Forward Movement, and the Every Member Canvass. Banquet speakers included the Rev. B. W. Tinsley, the Rev. G. E. Long, and the Ven. G. H. Catlin. Bishop Clingman of Kentucky addressed the Woman's Auxiliary meeting on May 14th.

The convention voted to contribute \$500 annually to the University of the South, beginning June 1st. The Rev. Allen Person was elected a trustee of the university.

F. W. Clarke was elected to the standing committee in the place of Dr. W. B. McClure. New members of the executive council are the Rev. George E. Long, the Rev. L. B. Catlin, and Mrs. Cecil Castrill. Mr. Catlin was also elected to the ecclesiastical court. The Rev. W. F. Thompson was appointed as examining chaplain.

Deputies to General Convention are: Clerical, G. H. Catlin, C. P. Sparling, G. R. Madson, and F. M. Cooper; lay, David Hinks, H. T. Soaper, G. B. Duncan, and F. W. Clarke; clerical alternates, N. E. Annable, Franklin Davis, H. R. Ziegler, and R. T. Becker; lay alternates, S. I. Major, E. L. McDonald, G. R. Hunt, and R. S. Dulin.

Mrs. R. W. Phillips was reelected president of the Woman's Auxiliary.

Enlist Presbyterians in Mission Endeavor**Diocese of Southern Ohio to Sponsor Joint Program; Favors Changes in Constitution for Concordat**

CINCINNATI—A joint missionary endeavor of the Presbyterian Church in Southern Ohio and the Episcopal diocese of Southern Ohio was announced by Bishop Hobson at the convention of the diocese held in Christ Church here on May 22d. The convention also adopted a resolution urging General Convention "to initiate now such changes in the Constitution of the Episcopal Church as would be necessary to implement the concordat or other suggested steps toward union."

Necessary changes in the constitution should be made "in order to avoid undue delay or the implication of bad faith," the resolution stated. It added that every effort should be made to achieve organic union with the Presbyterian Church, and recommended that a diocesan committee be appointed to handle any educational program relating to the Church unity which might be referred to the diocese by General Convention.

The joint missionary work undertaken with the Presbyterian Church in Southern Ohio will be known as the Episcopal and Presbyterian Wayside Fellowship. Local leaders of the two Churches have been working together for several months on the program, which will include the use of St. Paul's Wayside Cathedral in isolated sections of Southern Ohio.

Teams, consisting of clergy of the two Churches and Church Army captains and Charles E. Ayers, lay missionary with the Wayside Cathedral staff, will be working with the Wayside Cathedral this summer visiting rural homes and conducting daily vacation Bible schools in under-privileged sections.

CELEBRATE ANNIVERSARY

The 10th anniversary of Bishop Hobson's consecration was also celebrated during the diocesan convention. The Rev. Dr. Phil Porter, rector of Christ Church, Dayton, was toastmaster at a dinner on May 21st honoring the Bishop. Speakers included the Rev. Dr. D. Hollister Lynch, speaking for the clergy; Morison R. Waite, chancellor, the laymen; and Miss Elizabeth Matthews, the women.

Deputies elected to General Convention were: Clerical, Phil Porter, Nelson M. Burroughs, Anson P. Stokes, and C. Ronald Garmey; lay Charles P. Taft, F. O. Schoedinger, William S. Keller, and Stanley Matthews; clerical alternates, Robert S. Lambert, F. C. F. Randolph, Herman Page, and Francis J. Moore; lay alternates, Stanley Allen, Lewis Rock, John J. Rowe, and G. R. Lucas.

Elected to the bishop and chapter were: Clerical, C. R. Garmey, G. P. Symons, F. C. F. Randolph, and Nelson M. Burroughs; lay, Stanley Matthews, F. O. Schoedinger, F. K. Bowman, Stanley Allen, Ralph Rogan, and C. A. Froom.

The Rev. Philip R. McNairy was elected registrar of the diocese, succeeding the Rev. Harold Weaver, resigned.

IOWA**Deputies Instructed to Vote Against Proposed Concordat**

DES MOINES, IA.—Iowa deputies to General Convention were instructed to vote in the negative upon any proposal to enter into a concordat with the Presbyterian Church. The action was taken at the convention of the diocese meeting on May 12th in St. Paul's Church here. At the same time the convention went on record as opposing the liberalization of Canon 41 on marriage.

The convention's resolution in regard to the concordat stated in part:

"Since the publication of this proposal, the expressions of opinion from members of both Churches appearing in their respective publications disclose not only sharp divisions of opinion within the two Churches, but the equally sharp distinctions which yet remain between the two Churches in Faith and Order. . . . In the atmosphere of such diversity of opinion, any such joint action as proposed in the concordat would seriously hinder rather than help the eventual cause of organic union."

Deputies were, however, instructed to vote in favor of further study of the problems of Faith and Order, through the Joint Commission on Approaches to Unity.

Among the convention speakers were Bishop Keeler, Coadjutor of Minnesota; the Rev. Dr. Charles W. Sheerin, vice-president of the National Council; and the Very Rev. Dr. Paul Roberts, dean of St. John's Cathedral, Denver, Colo.

Deputies to General Convention: Clerical, E. V. Kennan, L. H. Matheus, L. S. Burroughs, R. F. Philbrook; lay, the late J. L. Powers (to be replaced), C. M. Cochrane, Sydney Macmullen, and Dr. A. K. Meyer; clerical alternates, S. M. Fullwood, J. D. Griffith, R. E. McEvoy, F. B. Shaner; lay alternates, H. L. Davis, C. A. Waggoner, R. A. Gaynor, J. N. Van Patton.

Delegates to triennial: Mmes. G. D. French, W. N. Porter, Byron McKee, Victor Allen, V. V. Morgan; alternates, Mmes. A. L. Bakke, Frank Pettibone, L. T. Jackson, Merrill Gilmore, L. W. Wheeler.

Mrs. G. D. French was elected president of the Woman's Auxiliary.

NEW JERSEY**Social Security Commendation Lost**

TRENTON, N. J.—A resolution offered by the department of social relations commending to General Convention the National Council resolution in regard to social security for Church lay employees was lost by a unanimous vote at the convention of the diocese of New Jersey held May 7th and 8th in Trinity Cathedral here.

During the convention moving pictures were taken by representatives of the field department for inclusion in a film of diocesan work. The address of Bishop Gardner emphasized support of the Presiding Bishop's program.

The convention elected to the standing committee the Rev. Dr. Walter H. Stowe, who had been given an interim appointment to fill the place of the late Rev. Robert Williams.

Deputies to General Convention: Clerical, L. E. Hubbard, W. H. Stowe, R. H. Miller, and J. H. Schwacke; lay, F. M. Pearse, B. B. Locke, W. F. Stroud, C. M. Whitemore; clerical alternates, Samuel Steinmetz, Samuel Hardman, R. G. Williams, and Ernest Pugh; lay alternates, F. S. Chambers, C. M. Duncan, J. B. Tomlinson, and W. M. Beard.

ROCHESTER

Commission is Asked to Clarify
Public Pronouncements

CANANDAIGUA, N. Y.—The Joint Commission on Church Unity was urged on May 15th by the Rochester convention to clarify their public pronouncements to show that they have taken full account of the commitments made by the Anglican communion to the Orthodox and Old Catholic Churches, and that they have not made the positions of believers in Apostolic succession through the monarchial episcopate impossible.

Meeting in St. John's Church here, the convention also adopted a resolution to send greetings to the general assembly of the Presbyterian Church and to the New York State Conference of Congregational Churches, meeting in Rochester during May.

Conscientious objectors were urged by a resolution to register immediately with the secretary of the diocese. The appointment of Myron C. Taylor as the President's representative at the Vatican was approved.

In his address, Bishop Reinheimer of the diocese confined himself to diocesan affairs, stating that if the Church is to grow, the laity must become concerned about evangelism and increase its contributions.

Miss Grace Lindley, national executive secretary of the Woman's Auxiliary, was the principal speaker at the annual meeting of the diocesan Auxiliary, which met concurrently with the diocesan convention.

Deputies to General Convention were: Clerical, C. C. Carver, George Norton, H. H. Hassinger, S. H. Edsall; lay, S. K. Brown, Dr. W. A. Eddy, P. E. Emerson, G. V. McCauley; clerical alternates, W. C. Compton, F. C. Lee, F. M. Winnie, John Williamson; lay alternates, R. E. Westbury, George Whedon, W. H. Wall, J. W. McConnell.

SOUTH CAROLINA

Favor Limiting Church Debt

CHARLESTON, S. C.—A resolution requesting the committee on constitution and canons to draft a possible canon to limit church indebtedness was passed when the convention of the diocese of South Carolina met recently in St. Michael's Church here.

Bishop Thomas of South Carolina stated at the same time in regard to world affairs:

"Foolish optimism is about as bad as hopeless pessimism. We must be guilty of neither. It cannot be denied that Christianity is sorely threatened, but we refuse to lose our faith that the gates of hell shall not prevail against the Church."

Colored moving pictures of the work of the Church in South Carolina were shown. The Rev. Dr. Oliver J. Hart of Washington was the special preacher at the service commemorating the 150th convention.

Elected deputies to General Convention were: Clerical, A. R. Stuart, H. D. Bull, W. W. Lumpkin, and Sumner Guerry; lay, B. A. Moore, W. W. Ball, Gen. C. P. Summerall, and Wyndham Manning; clerical alternates, William Way, W. S. Poynor, Harold Thomas, C. M. Hobart; lay alternates, Dr. J. T. Taylor, Col. N. B. Barnwell, I. M. Bryan, and H. R. Dwight.

Delegates to triennial: Mrs. H. D. Bull, Mrs. William H. Grimal, Mrs. A. W. Skardon, Mrs. F. A. McLeod, and Mrs. H. I. Shingler; alternates, Mrs. E. E. Rembert, Mrs. T. W. Thornhill, Mrs. R. G. White, Mrs. L. D. Simonds, and Miss Pressley Walsh.

Urge Convention, National Council to Support GTS

CHICAGO—The needs of the General Theological Seminary and the extension of its work should be recognized as one of the chief concerns of General Convention and of the National Council, according to a resolution passed recently by the Chicago chapter of the Associate Alumni of the General Theological Seminary.

The resolution stated also that closer relations should be established between the national administration of the Church and its official seminary. It urged that General Convention be asked to designate the dean of the seminary as a member *ex-officio* of the National Council and of the Department of Religious Education.

CENTRAL NEW YORK

Favor Social Security Amendment,
Oppose Marriage Changes

UTICA, N. Y.—Proposed changes in the marriage canon were opposed and inclusion of Church lay workers in the Social Security Act was recommended when the diocese of Central New York met for its convention on May 7th and 8th at Grace Church here.

The convention believed that the marriage canon should remain unchanged until further study has been made and the proposed changes have been made less ambiguous. In regard to the amendment of the Social Security Act, the convention stated that inclusion of lay employees would in no way compromise the principle of separation of Church and State.

The Presiding Bishop sounded the keynote to the convention, emphasizing the opportunity of Christians to prove their religion to be the solution to world problems.

Diocesan and parochial funds under the administration of the diocesan fiscal corporation showed an increase of \$24,346 during 1939. The total assets are \$1,366,960, with an average yield of 4.65% on all investments.

The Rev. H. E. Sawyer and W. Dexter Wilson were elected to succeed the Rev. T. J. Dewees and Dr. F. W. Moore. The Rev. H. W. Lamb jr. became a member of the diocesan council. A finance committee was also set up.

Deputies to General Convention: Clerical, W. E. Tanner, F. T. Henstridge, H. E. Sawyer, L. S. Charters; lay, F. M. Boyer, P. M. Paine, F. W. Moore, C. L. Behm; clerical alternates, C. H. Leyfield, W. A. Braithwaite, R. J. Parker, F. E. Cooper; lay alternates, H. T. Winslow, H. N. Ogden, M. K. Hart, C. J. Longstreet.

QUINCY

Bishop Essex Opposes Concordat

KEWANEE, ILL.—Bishop Essex of Quincy spoke forcibly against the proposed concordat between the Episcopal and Presbyterian Churches at the annual synod of the diocese meeting on May 7th and 8th at St. John's Church here.

The special preacher* at the service on May 7th was retired Bishop I. P. Johnson, formerly of Colorado. Miss Margaret Goodwin of Beloit, Wis., and Mrs. Harry Kopps of Griggsville, Ill., addressed the

Theological School Announces Faculty

Dr. Sherman E. Johnson to Teach New Testament at ETS; New Staff includes Dr. M. M. Shepherd

CAMBRIDGE, MASS.—The Rev. Dr. Sherman E. Johnson of Nashotah House, Wis., and Dr. Massey H. Shepherd jr. of the divinity faculty of the University of Chicago will join the faculty of the Episcopal Theological School here next fall.

Dr. Johnson will fill the place in the New Testament department left vacant by the resignation a year ago of Professor Norman Nash who became rector of St. Paul's School. Dr. Shepherd will come to the school as an instructor in Church history, taking over some of the teaching duties which have been carried by Dean Henry B. Washburn, who will retire this June.

A further appointment to fill the vacancy left by the resignation of Dr. James Thayer Addison to become vice president of the National Council may be made later this spring. Professor James Arthur Muller will succeed Dr. Washburn as William Reed Huntington professor of Church history, and Dr. Richard S. M. Emrich will become assistant professor of Christian social ethics.

Federation of Catholic Priests Holds Election at General Meeting

NASHOTAH, Wis.—At the general meeting of the Federation of Catholic Priests held here May 16th, the Rev. Dr. William B. Stoskopf of Chicago, was re-elected president, and the Rev. Dr. Vivian A. Peterson of Cleveland was designated as secretary.

The Rev. Harry S. Ruth of Burlington, N. J., the Rev. William Elwell of Sheboygan, Wis., the Rev. Neil Stanley of Denver, Colo., and the Rev. V. P. Stewart of Elkhart, Ind., were appointed to the executive committee.

The American province of the Federation of Catholic Priests is an autonomous body with the same standards and ideals as the English Federation of Catholic Priests.

The English federation was formed in 1917, and the American province was established in 1925.

annual meeting of the Woman's Auxiliary held in conjunction with the convention.

New members of the standing committee are George A. Lyon jr. and Robert P. Hatcher. Deputies to General Convention are: Clerical, J. K. Putt, C. F. Savage, H. L. Ewan, and C. E. Heilgstdt; lay, H. C. Griffin, J. K. Hunter, A. B. Loughin, and F. M. Pray; clerical alternates, J. N. Taylor, W. O. Hanner, G. T. Lawton, and E. P. Sheppard; lay alternates, G. A. Lyons jr., J. C. Paddock, Leonard Larson, and T. R. Stokes.

Delegates elected to the Triennial are: Mrs. A. A. Furst, Mrs. Harvey Lott, Mrs. R. P. Hatcher, Mrs. F. Y. Greene, and Mrs. J. N. Taylor. Alternates: Mrs. Lillian Gardner, Mrs. H. L. Ewan, Mrs. A. F. Eichelsdorfer, Miss Jeannette Sutliff, and Mrs. Mary Dawson.

Christianity Needs Allied Victory, Claim

Bishop Hobson Urges Abandonment
of "Sham Neutrality," Scores
Evils of Dictatorships

CINCINNATI—"The furthering of God's purpose for man in our times depends upon the victory of that way of life which assures man his freedom over that way of life which enslaves him under dictatorship," Bishop Hobson of Southern Ohio stated at the diocesan convention held on May 21st and 22d in Christ Church here. He also urged that the nation abandon its sham neutrality and face the issue squarely. The Bishop said:

"I, for one, cannot accept the position that we should help the Allies with wealth and supplies, and then imply that in case of need for men we would refuse to send them. No one longs more than I do that the present grave emergency may be overcome, and that by supplying the war equipment and material, which the Allies so sorely need, the tide may be turned.

"If men were not needed, we would be thankful. But if we decide to lend aid, because we feel a moral issue requires such action, then I believe we must be ready to make the necessary sacrifice in order to meet the greatest need which may develop."

The Bishop added that all economic, social, and political ills are "the vile crop produced when some form of dictatorship enslaves man by denying his inherent value and robbing him of his God-given gift of freedom." He added:

"With the evidence before us of the ghastly effects of the destroying force which is marching onward and the threats of greater horrors sounding in our ears, there can be no neutrality when it comes to our attitude as Christians."

A resolution was offered endorsing Bishop Hobson's non-neutrality stand, but was withdrawn at the Bishop's request to avoid committing delegates holding pacifist views. Instead a statement was prepared for individual signatures petitioning the State Department and Congressmen for open support of the Allies.

Dean Gray Elected As Suffragan Bishop

Continued from page 13

presented to the Convention by Bishop Budlong. The Dean has said that he will accept the election, subject to the required canonical consents of bishops and standing committees. If he accepts election, he will be consecrated Suffragan Bishop probably late next fall.

The eighth bishop to be named by the diocese of Connecticut, and the second suffragan, Dean Gray will be the second youngest bishop of the Church in America. The 41 year old dean is but a few months older than Bishop Carpenter of Alabama, the youngest bishop of the Church and a former schoolmate of Dean Gray.

A World War veteran and former lawyer, Dean Gray studied business admin-

istration at William and Mary College, and law at the University of Richmond. He was admitted to the bar in Virginia.

After his graduation from the Episcopal Theological Seminary in 1928, he became assistant rector of St. John's Church here. For a time he was acting rector of both St. John's, and St. James' Church, West Hartford. He served as honorary chaplain of the 122d Cavalry and as chaplain of Hayes-Velhage Post of the American Legion in West Hartford.

In December, 1931, Dean Gray resigned from St. John's to become dean of the Pro-Cathedral Church of the Nativity at Bethlehem, Pa. Five years later he became dean of Christ Church Cathedral here.

He was married in 1933 to Miss Virginia Stuart Hutchinson.

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Wednesdays and Holy Days: 7 and 9:30 A.M.
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Fridays: Holy Communion, 12:15 P.M.

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Wednesdays: 11 A.M., Holy Communion.

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and Saints' Days, 9:30 A.M.
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J. ARTHUR GLASIER, PRIEST

PORTLAND, ME.—The Rev. J. Arthur Glasier, rector of St. Mark's Church, Waterville, Me., and formerly dean of the Cathedral Church of St. Luke here, died May 17th at the Maine General Hospital in this city, after an illness of several months.

Four years ago, he had suffered a nervous breakdown, but had recovered and again taken up parish work.

After graduation from General Theological Seminary in 1910, Mr. Glasier served churches in New York, New Jersey, and Pennsylvania. Prominent in interdenominational activities in Portland, Mr. Glasier was an associate of the Society of St. John the Evangelist and three times a deputy to General Convention.

He is survived by three children, Miss Helen Frances Glasier of Portland, Arthur Keith of Waterville, and John Borne of Portland; and a sister, Mrs. George H. Werner of Orange, N. J.

The burial service was held on May 20th at the Cathedral Church of St. Luke here, with the office conducted by Bishop Brewster of Maine, the Rev. William E. Patterson, and the Rev. Arthur T. Stray. Dean Howard D. Perkins pronounced absolution; assistants were the Rev. Charles E. Whipple and the Rev. E. O. Kenyon.

J. G. HAMMARSKÖLD, PRIEST

YONKERS, N. Y.—The Very Rev. J. Gottfried Hammarsköld, D.D., associate pastor of St. John's Church here since his retirement, died on May 18th at St. John's Hospital here after a long illness.

Dr. Hammarsköld was a member of the Advisory Committee on Ecclesiastical Relations of the National Council and dean of the Swedish churches. He wrote many articles on the relation of the Episcopal and Scandinavian Churches.

Under the Conference of the Swedish Evangelical Lutheran Augustana Synod, he began missionary work among Swedes in Ohio, New York, Pennsylvania, and Rhode Island. When he was accepted as a candidate for Holy Orders in 1887, his Lutheran congregation decided to become affiliated with the diocese of Rhode Island as an Episcopal parish. In 1888 Dr. Hammarsköld entered the Episcopal Theological School.

In 1895 the Board of Missions appointed him general missionary to the Swedes, and thereafter he traveled much. During most of that time, he was also serving the Swedish congregation at St. John's Church, Yonkers, where he lived for 45 years. In 1910 he translated the Prayer Book into Swedish.

Bishop Manning of New York officiated at the funeral at St. John's Church on May 21st. He was assisted by the Rev. Oliver S. Newell, the Rev. C. J. Ljunggren, and the Rev. Lawrence B. Larsen.

WILLIAM R. HOLLOWAY, PRIEST

ALDEN, PA.—The Rev. William R. Holloway, vicar of St. Andrew's here for 18 years until his retirement on April 1, 1940, died on May 5th at the vicarage.

Born in Philadelphia in 1868, he received his education there and went into business for a time. He studied for orders at St. Andrew's, Syracuse, N. Y., and was ordained deacon in 1898 and priest in 1899 by Bishop Huntington. His ministry of 42 years was spent almost entirely in Pennsylvania, in Steelton, Troy, Canton, Nanticoke, and Alden.

He is survived by his wife, Harriet, and four sons and a daughter. One son, the Rev. Albert M. Holloway, is rector of Trinity Church, Athens.

Bishop Sterrett of Bethlehem, assisted by the Rev. Gardiner M. Day and the Rev. Henry R. Taxdal, officiated at the services held in St. Andrew's Church on May 7th at noon.

Brotherhood Announces Pilgrimage

WASHINGTON—The 20th annual pilgrimage to Jamestown, Va., will be held June 8th and 9th, it was recently announced by Brotherhood of St. Andrew headquarters here. The pilgrimage will be led by Bishop Phillips of Southwestern Virginia and the Rev. Francis H. Craighill jr.

Picture Acknowledgment

The picture of Bishop Jackson of Louisiana taken immediately after his consecration [L. C. May 22] was used through the courtesy of the *New Orleans Times-Picayune*.

COMING EVENTS

JUNE

- 8-August 20. Camp Reese, St. Simon's Island, Ga.
- 9-15. Training school of North Carolina, Wade Mecum, N. C.; young people's summer camp of Springfield, Bloomington, Ill.
- 9-16. Summer conference of West Virginia.
- 10-14. Southwestern Virginia young people's conference, Lynchburg, Va.
- 10-15. Oklahoma summer conference, Chickasha, Okla.
- 10-21. Woman's Auxiliary, province of Washington.
- 10-August 31. Kanuga conferences and camps, near Hendersonville, N. C.
- 11-19. South Dakota summer conference, Sioux Falls, S. D.
- 11-July 20. Conferences of Iowa at Clear Lake, Ia.
- 11-22. Camp Bratton-Green, Vicksburg, Miss.
- 16-20. New Jersey clergy school, Cape May, N. J.
- 16-22. Western Michigan young people's conference, Montague, Mich.
- 17-27. Blue Grass conference, Millersburg, Ky.
- 17-28. Minnesota summer conference, Northfield, Minn.
- 18-28. Camp Gaylor Maxon, Tullahoma, Tenn.
- 23-28. Peninsula summer school of Delaware and Easton, Ocean City, Md.; Kiski conference, Saltsburg, Pa.; Los Angeles summer school, La Jolla, Calif.; summer conference of Olympia, Tacoma, Wash.
- 23-29. Summer conference at Cranbrook School, diocese of Michigan, Bloomfield Hills, Mich.; summer conference, Southern Virginia, Chatham, Va.; young people's conference of Western New York and Rochester, Alfred, N. Y.
- 24-28. Albany Cathedral summer school, provincial conference on rural work, Albany, N. Y.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ARGYLE, Rev. GEORGE H., formerly rector of St. Luke's Church, Coeur d'Alene, Idaho (Spok.); is rector of Good Shepherd Church, Ogden, Utah.

BLAIKIE, Rev. FRANK E., formerly in charge of St. Alban's Church, South Portland, Me.; is rector of St. Paul's Church and in charge of St. Peter's Church, Portland, Me. Address, 279 Congress St.

BURGOON, Rev. CHARLES P., formerly in charge of Christ Church, Eastport, Me.; is in charge of St. Alban's Church, South Portland, Me. Address, 12 Charles St.

DUNBAR, Rev. HOWARD R., formerly rector of the Church of the Epiphany, Brooklyn, N. Y.; to be rector of All Saints' Church, Bayside, N. Y. (L. I.), effective September 8th. The Rev. WALTER E. BENTLEY, general missioner of Staten Island is in charge until then.

FAIRFIELD, Rev. LESLIE L., formerly in charge of Emmanuel Church, Yangchow, China; is in charge of the Church of the Holy Cross, Wusih. Address, American Church Mission, Wusih, China.

HALL, Rev. EMERSON K., formerly assistant at St. Stephen's Church, Providence, R. I.; is vicar of the Church of the Resurrection, Norwood, R. I. Summer address, 33 Hemlock Ave., Buttonwoods, R. I.

HARRIS, Rev. CHARLES U., locum tenens of Trinity Church, Roslyn, N. Y. (L. I.); has accepted a call to be rector of that church.

LEMOINE, Rev. ROY E., formerly rector of Esther Memorial Church, Congress Heights, Washington, D. C.; to be chaplain in the United States Navy.

MEARS, Rev. JOHN D., formerly at the mission of St. Mary the Virgin, Sagada; is now at the mission of St. Francis, Upi, Cotabato, Philippine Islands.

MORGAN, Rev. JOHN H., formerly rector of Christ Church, Mansfield, La.; is rector of Trinity Church, Hattiesburg, Miss.

MOUNT, Rev. JOHN K., Jr., formerly rector of Severn Parish, Maryland; to be rector of St. Bartholomew's Church, Ten Hills, Baltimore, Md., effective June 17th.

PATTIE, Rev. JOHN R., formerly rector of Christ Church, Warren, Ohio; to be rector of the Church of the Ascension, Lakewood, Ohio, effective July 1st. Address, 13216 Detroit Ave.

SCHENCKE, Rev. LEWIS F., formerly in charge of All Saints' Mission, Tupelo, Miss.; is in charge of St. Thomas' Mission, Windser, N. C. (E. C.).

STERLING, Rev. CHANDLER W., formerly curate at St. Augustine's Church, Wilmette, Ill. (C.); is curate at Grace Church, Oak Park, Ill. (C.). Address, 924 Lake St.

THORNBERRY, Rev. DAVID R., formerly curate of Christ Church, Dayton, Ohio (S. O.); is rector of Grace Church, College Hill, with address at 5592 Hamilton Ave., Cincinnati, Ohio.

NEW ADDRESSES

BARNWELL, Rev. DR. CARLETON, formerly 4004 Peakland Pl.; 1641 Link Rd., Lynchburg, Va.

DEMARÉ, Rev. B. LEO, formerly Winnemucca, Nev.; Farm Colony, Staten Island, N. Y.

EDMONDS, Rev. DR. CHARLES C., has relinquished the charge of St. Ann's Mission, Black Hall, Conn., and is to be addressed at 11 Liberty St., Clinton, Conn.

FENN, Rev. WARREN R., missionary at All Saints' Mission, Anchorage, Alaska, will leave on furlough June 7th and should be addressed at Box 85, Oakville, Conn., until September 30th.

NICHOLSON, Rev. DR. GEORGE B., retired, formerly Arlington, Mass.; Wilmington, Mass.

RUSSELL, Rev. GILBERT V., retired, formerly All Saints' Place; 33 High St., Methuen, Mass.

WILKINSON, Rev. DR. RICHARD, formerly 1313 S. 31st St., Birmingham, Ala.; 302 Fourth St., Augusta, Ga.

RESIGNATIONS

ATTWOOD, Rev. WILLIAM J., formerly vicar of St. James' Mission, Centerville, Calif.; to retire. Address, 1527 Walnut St., Berkeley, Calif.

BROWN, Rev. JOHN B., who has served in the

Colored missionary work of the diocese of East Carolina for the past 30 years; to retire on account of age. Effective June 15th. Address, Washington, N. C.

HOMANS, Rev. ROCKLAND T., has resigned as archdeacon of Queens and Nassau. He continues as canon missioner of the Cathedral of the Incarnation, Garden City, L. I., N. Y.

LEVY, Rev. FRANK L., formerly rector of Grace Church, St. Francisville, La.; to retire on account of health. Effective, July 1st. Address, St. Francisville, La.

ORDINATIONS

PRIESTS

CALIFORNIA—The Rev. JAMES R. DAVIDSON, Jr., was ordained to the priesthood by Bishop Block, Coadjutor of California, in All Saints' Church, Palo Alto, May 14th. He was presented by the Rev. Oscar F. Green, and is Episcopal Student Councilor, Stanford University, Calif. Address, 1019 Bryant St., Palo Alto, Calif. Bishop Parsons preached the sermon.

PENNSYLVANIA—The Rev. SAMUEL NEWMAN BAXTER, Jr., was advanced to the priesthood by Bishop Taitt of Pennsylvania in Christ Church and St. Michael's, Philadelphia, May 15th. He was presented by the Rev. Lauriston L. Scaife, and is assistant at the Chapel of the Cross, Chapel Hill, N. C. The Rev. W. Hamilton Aulenbach preached the sermon.

TEXAS—The Rev. FRANCIS W. HAYES, in charge of St. Paul's Church, Houston, was advanced to the priesthood by Bishop Quin of Texas in Christ Church, Houston, March 15th. He was presented by the Rev. Harry Lee Dell, and the Rev. Fordyce E. Eastburn preached the sermon.

DEACONS

EAST CAROLINA—CHARLES MERCHANT JOHNSON and VERNON EARL ARTIS were ordained deacons in St. Cyprian's Church, New Bern, N. C., by Bishop Darst of East Carolina on May 21st. The candidates were presented by the Rev. Robert I. Johnson, and the Rev. Worth Wicker preached the sermon.

The Rev. Mr. Johnson will be placed in charge of the mission churches of Washington, Belhaven, Aurora and Sladesville, and the Rev. Mr. Artis will be in charge of St. Timothy's, Farmville, and St. Andrew's, Greenville, N. C., during the summer months.

OHIO—The Rev. LEMUEL E. BROWN was ordained to the diaconate by Bishop Tucker of Ohio in Trinity Cathedral, Cleveland, May 15th. He was presented by the Rev. L. W. S. Stryker, and is in charge of St. Augustine's Church, Youngstown, Ohio. The Rev. J. E. Elliott preached the sermon.

SHANGHAI—JAMES MORRISON WILSON was ordained deacon by Bishop Roberts of Shanghai in All Saints' Church, Shanghai, China, on November 5th. The Rev. Mr. Wilson is connected with St. Luke's Hospital, Shanghai.

STEPHEN WILLIAM GREEN was ordained deacon on April 16th by Bishop Roberts in St. John's Pro-Cathedral, Shanghai. He was presented by the Rev. Dr. C. F. MacRae, and will continue his connection with Emmanuel Church and Mahan School, Yangchow, China. The Rev. S. C. Kuo preached the sermon.

MARRIAGE

DAMROSCH, Rev. LEOPOLD, of the staff of All Saints' Mission, Bontoc, P. I., and Miss Elizabeth Hammond of Seattle were married in Bontoc on April 29th. He is a nephew of Walter Damrosch, New York conductor.

CHURCH CALENDAR

JUNE

- 9. Third Sunday after Trinity.
- 11. S. Barnabas. (Tuesday.)
- 16. Fourth Sunday after Trinity.
- 23. Fifth Sunday after Trinity.
- 24. Nativity of S. John the Baptist. (Monday.)
- 29. S. Peter. (Saturday.)
- 30. Sixth Sunday after Trinity.

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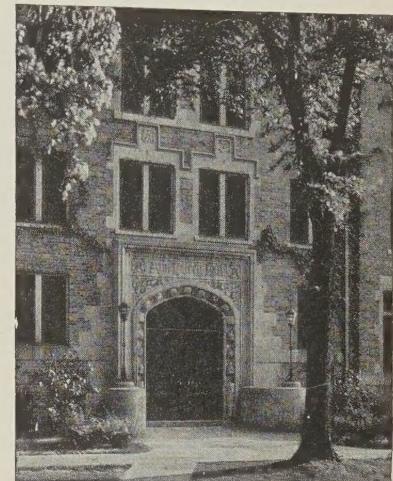
JUNE

- 9-15. S. Ann's Convent, Kingston, N. Y.

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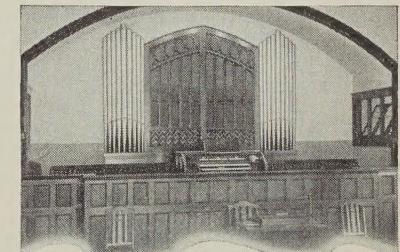
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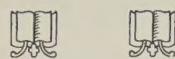
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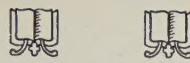
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